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FROM

THE QUARTERLY JOURNAL
OF ECONOMICS

Studies in Social Progress

— IN —

The Gospel of the Kingdom

RUDOLPH M. BINDER, Editor

Under the Direction of a National Committee

These Studies are arranged for adult classes in churches, Sunday schools, Y. M. C. A.'s, and in connection with universities, colleges and theological seminaries; also for advanced students of social progress in social settlements, civic organizations, etc.

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"GIVE ME LIBERTY OR GIVE ME DEATH!"

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MUNICIPALITY

Two possible meanings may be derived from the words which combine to form our common word municipal: *municipus*, a duty, moral obligation, or, a tax or levy for benefits received; *capio*, to take as a due, or to assume as a personal responsibility. Whichever was the original, root meaning—the antiquaries must decide that—we come at once upon a use of the word which is exactly suited to the purposes of THE GOSPEL OF THE KINGDOM. Did the city stand at its gate, saying to each prospective citizen as he approached, "Every one who enters here must pay for the privileges which I have to bestow"? There we have the first possible meaning: city life is a privilege which must be paid for. Or, did the new citizen understand that he was about to become a vital part of a great, various, communal life, rich in opportunities of more complete living, and that therefore he must come as a true man to do his part loyally, faithfully, in order that the municipal life might be fuller, richer, for his citizenship?

Why do men group themselves in villages, towns and cities? Is it not that they may create a composite life vastly more multiple and valuable than is possible in any individual life? It is said that even wolves have a code of pack morals—each one seems to know that he is multiplied by the pack. His cunning, swiftness, strength, merged in like qualities of his group, make him irresistible in defense and successful in the hunt. He must accordingly do his part loyally, faithfully. If one deceives the pack, he is instantly killed or driven out to become a "lone wolf"—as pathetic a creature as a human solitary. If a man proposes to claim citizenship in a group of his fellows, he must pay the price. Certain individual rights must be surrendered, certain basic responsibilities must be assumed. If he chooses to take his citizenship in its lowest terms, chiefly financial, he must expect to pay larger taxes, higher rentals, meet the higher cost of living; conduct his daily life in accordance with common municipal regulations. Like

the wolf in the pack, he is multiplied by his fellows; he may use this multiple cunning, swiftness and strength to build up his individual ambition or fortune, but he is of hardly higher moral status than the wolf in the pack—he simply uses the great common life for a more successful hunt and a share in the greater kill. This is the first, the lowest, the basest use of the word municipal. Yet, alas, how many citizens find their life just here. What can I get out of this great common life? How will it multiply me? Here we find the Crockers and Tweeds and the herd of city politicians. Here, also, we find many "best citizens", who fatten on city contracts; conduct a business in itself vicious or "run as a gamble"; whose tax bills have little resemblance to their actual property; in morals and rapacity hardly above the "horseleech's daughter". They bleed the city budget white, without a tremor of compunction.

Now, by the grace of the antiquaries, we prefer to take the second meaning of the word municipal. Citizenship is a duty, loyally, faithfully assumed. One who takes upon himself such citizenship joins the city group, not to exploit it, but to contribute to it *himself*, and, by all that he is worth in estate and character, to build up the true communal values. In that enlarged and varied composite life he shares because he has made himself a vital part of the organism. It is then a case of each member partaking of the life of the whole body. Such a citizen loses his life that he may find it. What he gives comes back to him transformed and manifolded. "A man finds one-tenth of himself in himself—the other nine-tenths in society." One may claim for municipal life an even higher rate of increment. Is not the history of the race, in the main, a story of the world's great cities? The dreamer may dream in the desert, but he must come to the city to tell his dream and ask that it be put to the test of embodiment. The prophet may see visions in the wilderness, but his visions pass like morning mist unless re-

hearsed to his fellow men, who must group themselves to make the vision come true. What miracles have been wrought in wood and stone and metal and glass to make one block of city street! When you press back of the outer walls, how the miracles multiply in the inner rooms! Your own room—how rich in the gifts of dream and vision and toil of your fellow men!

"When I sit down to read at night,
I hear a thousand voices call:
The painted cups, the mirror bright,
The crazy pattern on the wall,
The curtains, whispering that they were
Plucked from the bosom of the lea;
The coal that knew the Flood, the chair
Remembering when it was a tree."

If a thousand voices are calling to you from your own room, what tens of thousands are calling to you from the city in which you live! Every note of the great composite life is a challenge to your strength, a lure to your imagination, a stern command to your conscience, that you, who are receiving so much from your fellow men, shall give back to them the truth, sincerity and righteousness of the highest citizenship. Municipality—a *duty*, seized, assumed, taken home to mind and heart, in the name of God and fellow men.

JAMES H. ECOB

TOWN AND CITY GOVERNMENT

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November 5th—How Large Should a City Be?

SCRIPTURE LESSON.—We are told in Prov. 8:3 that Wisdom "crieth at the gates, at the entry of the city, at the coming in at the doors". Like other persons of genius the Wise Man built better than he knew when he declared Wisdom to cry at the entry to the city. Wisdom can arise only through contact with others; he who would live in isolation would remain undeveloped, to say the least. The divine law of service applies here as elsewhere—only he who gives shall receive. Giving is possible, however, only by mingling with others.

THE IMPORTANCE OF THE CITY HISTORICALLY CONSIDERED.—In the April number of this year a fairly complete view was given of the theoretical aspects of city government as it is understood here and abroad. There is no need to repeat this, or even to summarize it. What we need is a larger view of the function and work of the city, since we should and must break with the past if we are to get clearer and saner views of the future of the country as a whole. The city has been one of the most important agencies in civilization. Unfortunately, the power of the city has been supposed to be connected with

its size. That is, however, not the case, and we must change our views in this respect if we are going to serve the future. At whatever country we look, and whatever period of history we study, it is always the city which confronts us with the highest civilization. In ancient Greece, Athens; in the Roman Empire, Rome; in Italy, Florence and Milan during the Renaissance; in Germany, Nuremberg and Cologne; in the Netherlands, Ghent and Louvain; in France, Paris and Bordeaux, attract our attention. In the modern world it is Paris, Berlin, London, New York, Boston, Chicago, and other well-known cities which immediately come into our minds when we think of the highest forms of civilization—at least if that term means the most advanced forms of the exploitation of nature.

Why should that be? Because science, industry, invention are usually connected with the city. Wealth comes to the urban communities with science and invention. And wealth makes possible education, culture, and the fostering of the fine arts. All these things are possible—principally, on the basis of co-operation; secondarily, on that of leisure—that is, on the condition which enables a man to spend a part of his time away from his regular occupation and to pursue an avocation.

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The reasons for making the urban centers, rather than the open country, the seat of civilization are simple. Civilization means co-operation. As long as a man must do everything for himself he may, indeed, be independent, but he remains a savage—not in the moral sense necessarily, but in development. Hunting his food, building his hut, making his clothing, and defending himself against human and animal enemies, will not leave him any time to think or to paint or to write learned treatises, even if he should have the talent for these things. Only when he can devote himself exclusively to one line of work, preferably the one for which his natural capacity has intended him, will he accomplish anything from which others may profit. There is no division of labor among nature peoples, and the result is that they are all on the same low level. Only if a man is exempted from doing many things which are necessary for the maintenance of his life, and when he is able to devote himself to one thing, can he rise in that particular line above his fellows and become their teacher. As others rise in their particular lines, the general level of intelligence is raised, and each becomes teacher and learner in turn. An additional advantage of this arrangement is greater productivity—we naturally produce more in a line of work for which we are best fitted and for which we have been trained. This is co-operation in civilization.

In the past the city afforded the only opportunity for co-operation. Here alone did numbers of men meet and enable one another to follow each his natural bent. Here alone was opportunity offered to exchange views and improve the mind. We have conspicuous illustrations of this in Athens, where the freemen met in the agora or market place to discuss art, religion, politics and philosophy. The best known case is that of Socrates, who button-holed men as he met them and asked questions. It was the same in Rome, and presumably in other cities of antiquity. The man in the country had not this advantage, because his neighbor lived too far away and was too busy hunting or gathering roots and berries for his scanty meal.

In early human history communication

was possible only face to face, but this condition changed with the improvement of the means of communication. At present a man may live in the country but have city environment. For the city means not necessarily a million people, but the means of civilization. As we have just seen, these could be obtained in antiquity only through direct contact with others; now they may be had in the country as well. Books, magazines, pictures, music, letters, papers, may be found a hundred miles from the nearest city in Arizona or in Maine; the telegraph and the telephone keep the farmer in touch with everything that happens and with any one with whom he wants to exchange ideas. There is often found greater eagerness for knowledge in a small village than in cities, and frequently higher and truer culture is manifested in towns than in the metropolis. The millionaire's wife who spends the afternoon at a "bridge" party may be more fashionable than the grocer's wife in the small town, who goes to a Chautauqua circle, but she is not passing her time to better advantage as regards the pursuit of culture. One often finds on a ranch in Texas, or in the mining town, the latest report from the United States Government on the topic in which these people are most interested. Our many and varied inventions and discoveries no longer confine civilization to the city, but bring it to the farm and the village. This fact naturally lessens the importance of the city from this particular standpoint, and the question arises: How large should a city be in order to offer facilities for the continuation of oral-exchange of ideas in addition to those furnished by the other means just mentioned?

The ancient city had certain limitations imposed upon the growth of its population. There was no science of engineering and sanitation. This meant that the filth and dirt soon produced an epidemic and reduced the population if it grew beyond a certain number. There was no extensive system of transportation, and a large population could not be fed from the country. In modern times these difficulties have been eliminated, and metropolitan cities of from one to seven millions of inhabitants have come into existence during the last fifty

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years. There seems to be no limit to the further expansion of the city, since we are discovering almost every day new means for improving its health and feeding its population. The question arises: Is it desirable and necessary that such a large part of our population shall live in metropolitan centers?

Bearing in mind that the city stands for us as an agency of civilization, there seems to be no valid reason why it should assume colossal proportions. All the purposes it serves can be met just as well by a smaller population, since our facilities of communication bring all the means of culture to the small city as well as to the large. The large city has, indeed, certain drawbacks from its very size. In New York and Chicago, for instance, the differences in wealth are often so great that hundreds of thousands of people are found in dire poverty. If one out of every ten persons in New York is buried in the potter's field, and if about one out of every twelve families is evicted for non-payment of rent, the extreme poverty of these people is only too evident. They surely do not spend much time in the library, and most certainly have no money to buy books of their own. Seeing before them almost daily exhibitions of gross and flagrant expenditures of money merely to gratify the whim of the rich, the state of mind of these poverty-stricken people can easily be imagined. In their case the city is not a means of culture, but of the breeding of hatred and vice. In a smaller city the extremes are never so far apart and the views never so divergent. The private house, with a little garden, is still possible to the workingman in a smaller city of from 25,000 to 50,000, while in the large city even well-to-do people cannot afford it. Considerations like these make the large city seem undesirable.

It is urged, however, that business and manufactures make the large city necessary, because freight is cheaper, owing to competing railroads. Even if that statement be true, one should still maintain that people are more important than freight rates. This apparently insurmountable difficulty of invidious rates has now been overcome by the Interstate Commerce Commission, and differential freight rates have been largely ex-

cluded. Cheaper land would, moreover, more than offset these disadvantages. Numerous cases have proved that factories may be located in small cities to the advantage of the manufacturer and the workingman. We need not refer to the garden cities, such as Letchworth in England. Our own country has produced a number of model factory villages where the owners and the workers are contented, the former doing, in many cases, a very large business, the latter being happy in the possession of a small home, with a garden and a plentiful supply of fresh air for their children, with generally steady work at fair pay.

All the advantages of a large city may be found in a smaller one. The Delaware River offers, for instance, room for all the industrial population near it to be so situated that they could avail themselves of the principles involved in the garden city idea, and have the best access to the harbor; but the workers live in tenements and the factories are miles away from the harbor. A city need not be over 200,000 in population to serve all the purposes of civilization, industry and commerce; it would thus avoid many of the dangers now threatening millions of our workers and would create a more healthful, moral, social, political and religious atmosphere.

November 12th—Why People Go to a Large City.

SCRIPTURE LESSON.—We know but little of Lot, the nephew of Abraham, and this little is not favorable. He chose (Gen. 13: 10, 11) the rich plains toward Sodom, notwithstanding the wickedness of the people. Although liberated by Abraham from captivity (Gen. 14: 16), he continued to associate with the people of the plain, and, according to Gen. 19: 1, he had evidently moved from the country into the city. His motives were self-seeking in all his dealings, and his nature did not change with his change of environment. Money and pleasure were the springs of his action and he considered the city a suitable place for a man of his character. Unfortunately, even to-day many men of that type prefer the city to the country.

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REASONS FOR THE GROWTH OF CITIES.—During the nineteenth century, especially the latter half of it, cities grew enormously, not only in new countries, but in old ones. As an initial favorable circumstance, most cities enjoyed some natural advantages as to location. In older times, this meant a favorable site at the junction of two rivers, at the mouth of a river, or on a good harbor. In recent times these natural advantages are no longer of dominant importance, since railroads may be built anywhere. Denver, Colorado, may have many railroads which make it a large city, but New York has, in addition to its railroad system, its splendid river frontage and its access to the open sea. Some special advantage, like the discovery of a large supply of oil at Oil City, Pa., may call into life a city of some size; or the location of nearly all the offices of a large nation in one place may create a city like Washington, D. C. Finally, great educational institutions may give birth to smaller cities, as the universities of Oxford and Cambridge have done.

The modern city enjoys, moreover, great economic advantages, offering opportunities for labor, and the most numerous and promising returns for it. A variety of talents may find employment in the city, while in the country the demand is not so varied. The better prospects of promotion open to the alert and the circumspect, and the better chances for interesting capital in new enterprises, are powerful magnets drawing people from the country. Transportation by steam on land and water enables the city to attract large manufacturing plants, because rates are, as a rule, cheaper.

The sociological causes of the growth of the city are even more important. Among these may be mentioned, first of all, the educational. We travel now by steam or electricity; the farmer may take his grain to the elevator in a motor truck, and his family may go to the city in an automobile to shop, but the "little red school house" at the cross-roads is still what it was fifty years ago—an institution with a single teacher, poorly equipped, poorly paid, and making teaching a stepping-stone to a profession or to matrimony. The city has meanwhile increased its educational facilities enormously and improved their quality.

There is a larger variety of schools to meet different demands. Even a mechanic is able to give his children practically any kind of education for which they have an inclination. Many families have moved to the city for no other reason than to avail themselves of the superior educational advantages. Another sociological reason is the greater opportunity for development. A strong, active and ambitious man has the natural desire to become a master of men. This opportunity is limited in the country or in a village. Where there are four churches to a population of one thousand people in a village, even the most eloquent preacher will fail to build up a large church. In the city the preacher's opportunities are limited only by his ability. It is true that only a few men succeed in the larger cities, but these few will draw thousands after them because their success is reported everywhere by the newspapers, while the failure of the many is ignored. A young and healthy man usually measures himself with the best type, and with the hopefulness of youth he goes where the opportunities for achievement and success are greatest.

A still further cause of the growth of the city is the so-called "lure of the city". The barn dance and the "spelling bee" of the country soon pall on the vivid imagination of young people, while the reports about city amusements are endless. Many imaginative and restive young farmers leave the country because they tire of the monotony of its life. Likewise many ne'er-do-wells leave the farm because they have a better chance to make a living by their wits in the city.

Formerly the city was called the "grave of a nation" because of its unsanitary character. A family rarely survived three generations without the addition of country blood. All this has changed, and the city is now in many cases as healthy as, and in a few cases healthier than, the country. The dread of an early death in the city has disappeared; the attractions of the urban centers have increased, and the country is losing population to the city. In 1865 American cities contained less than 20 per cent of the total population; in 1910 the percentage was 46.3.

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Whatever has been said about the attractions of the city is true to a greater extent of the metropolis. Here the opportunities of the smaller city are multiplied. The spell which New York or Chicago casts over the imagination of many country people forms an interesting chapter in social psychology. The immigrant who has perhaps never before left his native village is fascinated on landing in New York or Baltimore, and will resort to every possible expedient to remain there, although he may readily find better paid and more healthful work in the country.

IMPORTANCE OF THE CITY, SOCIOLOGICALLY CONSIDERED.—The shifting of population from the country to the city assures the prominence of the urban center. There are, however, other reasons to give it increasing importance. Wealth is concentrating in the city. In 1850 more than half the wealth in America was rural; in 1890 more than three-quarters of it was urban. The wealth of the country districts increased 400 per cent, that of the cities 1600 per cent, during these forty years. Wealth has always had a tremendous influence with men; it means power, and is becoming more dominant in all relations of life. The position which the city holds in respect to wealth gives it an importance out of proportion to its population.

The large newspapers are, moreover, all published in metropolitan cities. They are read in the smaller towns, and the provincial dailies and weeklies copy either directly or indirectly from them. Public opinion is thus molded by the metropolitan press on morality, education, politics, fashion and in a hundred other ways.

The city is, finally, molding character by the very fact that its inhabitants are dependent on one another. Many activities which the farmer and the villager perform for themselves are delegated to paid agencies in the city. The urban dweller thus loses the ability to take care of himself apart from his vocation or occupation. The many failures of city people on farms furnish ample testimony to this statement. The farmer must have general capacity; the city man is a specialist. This implies a narrow view of life and a certain provincialism. The city man is apt to interpret

life in terms of his business, while the farmer comes in contact with so many conditions that he must take a broader view of life. He has time for reading not only occupational journals, but other literature.

PROBLEMS OF THE CITY.—The conditions mentioned produce a number of problems in the city which can be treated only briefly. These are political, moral, hygienic and sanitary. Since the first will be treated in the following two lessons, it will be omitted here.

The moral problems of the city are numerous. What attitude is the government to take in regard to the so-called "social diseases"? Are they to be regulated as in European cities, or is the policy of suppression and "ignoring" to continue, with all the implications of graft and illegal protection? Again, how is a spirit of pride in the city to be fostered among the many newcomers, both from home and abroad? How is a neighborhood spirit to be created in order to make people feel a little more at home in their own section?

Owing to the greater density of population, especially in crowded districts, personal hygiene is of the utmost importance. But how is its necessity to be impressed upon the multitudinous elements? A bare beginning has been made with school and district nurses. It may be interesting to note here that New York had, in July, 1916, a smaller death rate for infants than in the same month of 1915, notwithstanding an epidemic of infantile paralysis, with a mortality of about 22 per cent. This decreased death rate was due to the greater care which mothers took of their children, owing to the fear of that disease.

A large city must be kept scrupulously clean. In Europe this fact has long been recognized, and experts are put in charge of street cleaning and sanitation. In America the department of street cleaning is still considered one for politicians to fill, because civic intelligence is not yet high enough to recognize the importance of clean streets and sanitary measures.

November 19th.—Various Forms of Municipal Government.

SCRIPTURE LESSON.—We are told in Acts 8: 8 that there was great joy in the city of

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Samaria after Philip had preached the gospel and healed the people from their many illnesses. There is greater joy to-day in those cities which have succeeded in freeing themselves from boss rule and setting up an honest and efficient government. The only way in which this can be done is by accepting the spirit of Christ. Usually the men who have striven for and established better government have been animated by that spirit.

THE INADEQUACY OF OUR CITY GOVERNMENT.—This has become manifest to most of our citizens. Briefly stated, city administration usually consists in a cumbersome complexity which few but professional politicians are able to master. There are so many men to be elected that they are of necessity known only to a few voters. This gives the politician a chance to put in his own men—usually honest and well-meaning, but subservient and incompetent—as the leaders of the ticket. Henchmen figure in the lower positions and from them the boss collects graft, either in the form of campaign contributions or favors for bribe-paying corporations. It is, of course, to the interest of the professional politician to keep this cumbersome machinery going, and he fights every movement toward simplifying municipal government because he is aware that his schemes may be discovered.

Generally speaking, all movements toward purifying city government have been in the direction of simplification and the fixing of responsibility. In Germany and England, where municipal administration has reached its highest development, the charter is simple and easily understood by all. There is usually but one official to be elected, the councilman from the ward, who is known, as a rule, by every voter. The councilmen meet and select the mayor, clerk, treasurer, auditor, and all the other officials; while the permanent staff of minor officials is under civil service rules. This is a simple and effective procedure, since responsibility cannot be shifted from the councilmen to the shoulders of any one else. It also makes the invisible government of the boss impossible, and with it the nefarious combination of business and politics.

CHANGES IN CHARTERS.—The first thing which was necessary for simplifying the

administration of cities was to recast the charters. During the past ten years considerable municipal advance has been brought about by this means.

The following provisions are the most important in this line:

The substitution of the simple, direct primary, with nomination by petition, for the caucus and the convention, and the abandonment of party tickets and emblems in the election.

The abolition of separate boards and commissions and the two-chambered council, and the concentration of legislative power in a small single chamber, sometimes elected by wards, sometimes at large.

The short ballot and the federal, commission and manager forms of administration. (Howe, "The Modern City", pp. 97-98.)

The new charters have to do chiefly with administration, and have given us the "Federal" or "Mayor" plan in large municipalities, and the "Commission and Manager" plan in cities of less than 100,000 inhabitants. A brief description of the three will make the meaning and operation clear.

The charter of Cleveland, Ohio, is in some ways the most advanced of the Mayor type. It was adopted in July, 1913, under a home rule provision. Under the leadership of the late Tom L. Johnson, mayor for ten years, the people had been educated to a high level of civic efficiency. The principal features of the charter are: (1) The mayor is elected by the people for two years, and is the responsible administrative head of the city, with a salary fixed by the council. (2) The directors of the six city departments are appointed by him and may be removed by him. The duties of each director are closely defined, and responsibility is easily located. The departments are law, finance, public welfare, service, safety, and utilities. (3) Additional provision is made for a city planning commission, a bureau of information and publicity, a civil service commission, and a number of unsalaried advisory boards. (4) The council consists of twenty-six members, elected by wards for two years. The mayor and heads of departments have seats in the council, but with the right of discussion only.

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Since the voter has to elect only the mayor and the councilmen, the ballot is short and he has means to acquaint himself with the candidates' qualifications. No franchises of any kind may be granted in perpetuity or to the exclusion of others, and they are subject to regulation and the right of purchase by the city. All council proceedings must be printed in the official "City Record", which contains also other information provided by the council.

Popular control of officials and legislation is provided by (1) the elimination of primaries and the nomination of candidates by petition only; (2) the elimination of party designations on any ballot; (3) the preferential system of voting, expressing choice for a first, second, third, and other nominees; (4) the recall, under which officials elected at large are subject to investigation by the petition of 15,000 electors, and those elected in wards by 600 electors; (5) the initiative, under which 5,000 electors may propose a new ordinance, and 10,000 may compel its submission to a vote of the people.

The "commission plan" of municipal government has been adopted by about 300 towns and cities with an aggregate population of nearly 8,000,000 people. It was originally known as the Galveston and later as the Des Moines plan. This plan is a radical departure from any prior form of municipal government. It denies the necessity of distinct legislative and executive departments with their ancient system of checks and balances, and creates a small executive committee to run the city. Its only analogy is the commission of three men appointed by the president to administer the District of Columbia.

One of the most striking advantages of the plan is a short ballot, since only those men are voted for who are responsible for the administration of the city; all other officials are appointed. The number of commissioners varies from three to nine—five being the favorite number; they are chosen at large so as to prevent any one of them from ingratiating himself with any particular small constituency. The small number adds dignity to the office, and the great responsibility brings out a higher type of man; adequate salaries can, more-

over, be paid to a few men who will give their whole time to city work. The term of office varies from two years in Texas and Iowa to five in South Dakota; in the majority of cases the commissioners are chosen simultaneously.

The powers of the commission cover every aspect of municipal government. The Iowa law provides that it shall possess "all executive, legislative, and judicial powers" formerly possessed by the city administration. The commission makes the laws and enforces them. This secures unity of action. It can appoint and remove any official subject to its power. The mayor is the chief executive of the city, and presides at the meetings of the commission, with the right to vote and in some cases with the power of veto. The meetings are open and citizens may appear with requests.

The commission plan puts great powers into the hands of a few men; to avoid abuse it provides for new checks in the form of the recall, initiative, referendum, and non-partisan primaries and elections.

The "City Manager" plan is a modification of the commission idea. Sumter, S. C., a city of 8,000 people, first adopted this plan, but Dayton, Ohio, was the first large city to put it into effect (August, 1913).

It provides for a non-partisan board of five members, elected at large, and subject to recall on petition of twenty-five per cent of the voters. The board itself has only legislative power, but chooses the city manager as the administrative head of the government. The manager's powers under the Dayton charter are appointment and supervision of department heads, execution of laws and ordinances, recommendation of legislative measures, preparation of reports and of the budget, fixing of salaries of all officials including those under civil service rules.

The mayor's office is distinct from that of the manager; he is a member of the board and becomes so by virtue of having received the highest number of votes. He fulfills duties incumbent upon him by state law and serves as the ceremonial head of the city.

The success of the plan at Dayton encouraged other cities to try it, and over a

dozen smaller communities have adopted it in North Carolina, Oregon, Michigan, Texas, Minnesota and Arizona.

The three plans briefly outlined are innovations of a strictly American character. They have assured better government to the cities adopting them, both from the point of efficiency on the part of the officials and from that of increasing the responsibility of the citizens. That they are as yet in their infancy and suffer from certain immaturities is no reason why they should not become exceedingly effective both by the inclusion of new features and by the exclusion of present ones. It augurs well for municipal government in the United States that these experiments have succeeded.

November 26th—What Municipal Government May Do.

SCRIPTURE LESSON.—In Isa. 26:1 the people rejoice in the strength of their city, because (verse 2) a righteous nation which keepeth truth shall enter in. There is no other way for a city to be strong except by keeping to the truth. And truth means being of service to others and receiving service from others. A modern city is but a group of houses if it does not serve its citizens, and the latter are only self-seekers if they do not serve the city.

A NEW CIVIC SPIRIT.—The brief discussion of the size of the city, of the reasons for its power to attract people, and of the various new forms of government tried in our country, has served as an introduction to the present topic. What a city government may do can not be discussed in the abstract, but only in relation to the facts. Dayton with 116,000 and Springfield, Ohio, with 46,000 inhabitants in 1910, were the largest cities adopting the city manager plan; the others were comparatively small towns. Galveston with 36,000 and Des Moines with 86,000 inhabitants are the best known cities adopting the commission plan; thus far no city with over 200,000 inhabitants has found it possible to adopt it, and it is found mostly in cities of from 5,000 to 100,000 population. Cleveland with approximately 600,000 population at the time

of its adopting the federal or mayor plan is still the largest city with that form of government. New York, in its attempt to assure greater municipal efficiency, had to invent a plan of its own—a compromise between the commission plan and the federal plan.

These few remarks will serve to show that what a city may do depends largely on its size and its inhabitants. To apply wholesale to one city what has been done in another is a superficial procedure of which only dreamers and unpractical theorists should be guilty. It is absurd to say: "They do things this way in Germany and that way in England; why can't we do the same thing here?" If, within our own country, one form of government will succeed in one city but not in another, it stands to reason that English and German plans can not be adopted wholesale in our municipal administrations. Conditions differ, and ultimately conditions, and not theories, are and must be the controlling factors. With a comparatively homogeneous population such as most German and English and many of our mid-western cities have, certain forms of government may be expedient. In German cities, with their population trained to military obedience, a paternal form of administration is succeeding excellently, but it would not suit the freedom-loving Briton, much less the independent American. The ideal government for each city must still be developed and can be evolved only after a close inventory and an accurate study of the facts.

What is necessary above all things is a new civic spirit. This requires time for growth. If thousands of people flock to the city with the object of gain or of seeking "the lights of Broadway", they will not be interested in honest or efficient government. All they want is to succeed in their own particular pursuit, and a corrupt and weak administration is likely to suit them better. If, moreover, the older families spend most of their time in the country, and the newer families are endowed with the right of suffrage, matters are not likely soon to be mended. To dodge paying taxes in New York, where one's business is located, by claiming resi-

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dence in a Vermont village through a few weeks' sojourn is not conducive to respect for law on the part of the newcomer whose ambition is to make money or to amuse himself. The only way to remedy matters is for the older families to obey the laws, and for the newer ones to be made to obey them. When one faction is able to defy law by hiring clever lawyers, and another to evade it by paying graft, there is little chance that new activities on the part of municipalities will be for the welfare of the law-abiding. The Church has a large rôle to play in the creation of a new civic spirit by pointing out that civic duties and responsibilities are an essential part of one's religion. Until that is done, the following statements should be taken more in the spirit of prophecy than in that of fact.

THE TEST OF EFFICIENT ADMINISTRATION.—A city government may do anything which is conducive to the welfare of the community—that of its citizens directly and that of the commonwealth indirectly. There is no other limit to its activities. The charters referred to in the last lesson prove that where this principle serves as a guide among the intelligent citizens, precedents may be overthrown and laws changed. The welfare of the people is not only the highest but it is the only permanent law. All else is subsidiary to that. In the problem of municipal ownership, for instance, the question should not be decided on theoretical grounds, but on those of fact. Will a public service corporation render better service than is possible under municipal ownership? Any new step which a city takes should be tested from the point of view of the service it renders to the community.

The spirit of service is more prevalent in English and German cities, and they have, consequently, been able to take many new steps, and to make many experiments in directions in which American cities have thus far been unable to follow them. Some of these are of the greatest importance and should be adopted as soon as conditions warrant it.

WHAT SOME CITY GOVERNMENTS ARE DOING.—Space does not permit even the mere mention of all the activities which German

and English cities have taken up. A few of these will, consequently, be briefly described in order to give the reader an idea of the multiplicity and variety of municipal enterprises.

Some figures on municipal ownership may be in place. Taking the fifty largest cities in Germany and Great Britain, the following number in each country own municipal plants.

In Gt. Brit.	Own Their Own	In Germany.
39	Water Supply	48
21	Gas Supply	50
44	Electricity Supply	42
42	Tramways	23
49	Baths	48
44	Markets	50
23	Slaughterhouses	43

Only four of the smaller communities had a deficit in their tramway service in Great Britain; the aggregate in 1910 was, however, less than \$15,000. In other cities large contributions from profits went into the municipal treasuries, the total in 1910 amounting to \$2,200,565, and the saving to the public in lower fares being \$7,989,434. In 1911 the 298 municipally owned gas plants of Great Britain earned 9.75 per cent profit on their capital, while the 511 privately owned gas plants earned only 5.62 per cent profit on theirs, notwithstanding a lower charge of 60 cents per 1,000 cubic feet as against 66. This shows that cities may be good business managers.

An interesting experiment is reported from Frankfort-on-the-Main. This city is about 200 miles from the English Channel but has set apart—although a city of only 414,000 people—\$18,000,000 for dredging the river and making a connection with the Rhine in order to create a great inland harbor. But, with a foresight which characterizes many German cities, the city bought 1,180 acres of agricultural land in the neighborhood, which it planned as a complete industrial section with rail and water transportation, sites for factories, and parks and playgrounds for the people. The city planning department laid out a suburb for working people near by, some dwellings being erected by the city itself, others by private enterprise under certain

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conditions. Frankfort is thus not only planning for its growth, but for cancelling its indebtedness, since the unearned increment of the land is going to the city instead of to private speculators. For this is not the only land speculation of Frankfort, and that city is not the only one in Germany which has the foresight to profit by increased land values after it has spent millions of dollars to make it accessible through improved methods of transportation. Berlin covers an area of 16,689 acres, of which the city owns 9.2 per cent, but it has already bought up about 37,500 acres in the environs for future expansion.

New York has recently faced a tie-up of its surface car system, and the nation has been threatened with a strike on its steam railroads. In Germany, labor and industrial courts make a similar threat impossible. The judges of these courts do not wait until trouble breaks out, but forestall it. They are experts in industrial and labor questions, and make it their special object to prevent troubles between

employers and employees. Knowing the merits of the claims of each contestant they are able to render a decision which is respected for its fairness and for its power to enforce its own decrees. There is little opportunity for clever lawyers to earn fees of from \$50,000 to \$100,000 in helping a corporation fight a municipal, state or national government.

American cities are beginning to have visions of larger possibilities for municipal government. Boston, Chicago, Cleveland and other cities have city planning agencies. New York and Rochester have excellent health boards which attempt to do prophylactic work. Some cities are beginning to recognize that a beautiful water front on lake or river should not be marred by the privately-owned railroad, but should be kept as a public park or playground for the benefit of all. In order to realize these or any similar projects the two-party system must fall in municipal government, and a more effective and far-sighted policy must be inaugurated.

COUNTY GOVERNMENT

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The census of 1910 showed that 46.3 per cent of our population live in cities, while 53.7 per cent live in rural districts. Comparison of these figures with those of the previous census shows that city population is increasing gradually, while rural population is not holding its own. Making allowance for the effect of foreign immigration on city population, the fact remains that our cities are gaining, while our farms and rural communities are beginning to fall behind.

Students of government everywhere recognize that the great growth of cities has created many new and interesting problems in city government. The subject of municipal government has made great strides in America in recent years. Interest in municipal affairs is manifest on all sides. Universities are offering courses in various lines of municipal government. Societies are organized to make some special field of municipal improvement their object of study. The question which it is the purpose of this article to raise is whether or not sufficient attention has been paid to county government. After all, the larger per cent of our population live in rural districts, and for this part of our population the question of city government is not so important as that of county government. In our cities, people look to the city authorities to supply them with the advantages of government. They forget that there are counties and county officers in their midst. In the growth of the city, the county has been neglected.

But outside of the city districts the county government must provide good roads, must render aid to the poor, care for the orphans, assess and levy taxes, appropriate funds and perform in general those services which taxpayers and citizens have a right to expect from their local government. The subject of county government is well

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worth considering. It is a subject which affords great opportunity for home missionary work on the part of citizens everywhere.

It is in the great city that county government has most suffered by citizen neglect. County offices have been left to the politicians. The "machine" is here found to be most firmly entrenched. The "boss" has had control of the county offices and the uninterested public has merely registered automatically its approval of his selection of candidates for election. One reason for this is that in the great cities where the county government has been completely submerged, publicity leaves county politics and county government untouched while it gives its whole attention to city governmental affairs.

The problems of county government may be separated into two groups, therefore. First, are the problems which deal with those counties whose governmental machinery has become useless on account of the rise of a great city within the limits of the county. Second, are the problems which grow out of the need for making county government of rural communities efficient.

In the great city of New York there are five separate counties. Appropriations for their expenses are made by the city of New York. Each county has a sheriff, a coroner, a register, a district attorney, and so on. It is difficult to see why there is any necessity for keeping these expenditures up, since all five counties are merely subdivisions of the great city and since the city is big enough to care for all their functions.

The original purpose of county government everywhere in the United States was to provide for the needs of those districts which lay outside the cities, towns, and villages. But since these smaller units have grown and spread over the entire county—and in New York have spread over five counties—the problem presented calls for a solution which will in turn eliminate, combine, and simplify, according as the particular case may require.

A somewhat similar case is presented in Hudson County, N. J., which is just across the Hudson River from New York. Within this one county there are thirteen municipalities, ranging from the first-class city of Jersey, to the smallest borough, Secaucus. These municipalities are all urban, and it is difficult for the outsider to learn where one begins and where another leaves off. Here the problem is to eliminate as many as possible of the overlapping municipal offices, boards, and the like, in order that there may be the least possible amount of duplication of work. For example, each of these thirteen municipalities and the county government also has its own board of health. There should of course be only one board for the entire county and cities combined. In this case, therefore, the problem is to eliminate parts of the municipal governments and to place more functions in the control of the county. In New York, on the other hand, the problem is to eliminate as many parts of the county governments as can be replaced to advantage under the control of the city. In the one case consolidation must center in the existing county government; in the other it must center in the city government. Other examples of counties where the growth of municipalities has changed conditions are to be found in Alameda County, Cal.; Essex County, N. J., and Westchester County, N. Y.

The need for making the government of rural communities more efficient is apparent to all who have given the matter any attention. In the Middle Atlantic, Middle Western, and some Western States, we find the most common type of county government, which is called the mixed township-county system. This means that many of the functions of local government are performed by both the county and the town governments. Road improvement, bridge construction, poor relief, assessment and collection of taxes, and school management are important matters over which both the counties and the townships within the counties have control. At the head of the township is the elective office called the township trustee. This is an administrative

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office, and is not a part of the county judicial system. The justices of the peace, the township road supervisor, and the township assessor are all separate officials and exercise separate duties, as their names signify.

At the head of the county government is the county board of commissioners or supervisors. This board is an elective body, the members representing as a rule different districts in the county. The board appropriates the funds necessary to pay the expenses of the county, and it supervises the expenditures of funds thus raised by taxation and by bond issues.

In the Southern States there is a general tendency to combine all matters of county government in one group of officers, namely, the county group. Here town and townships are not important. Local government is entirely in the hands of the county board. In most of these states the local justice of the peace is also on the board which manages the administrative side of the county government. The justice is both a judicial and an administrative official in the South. Responsibility for inefficient government can thus be definitely placed on the county authorities: one set of officers cannot shift responsibility off onto others. Ideally this would seem to be a most desirable system.

In the New England States, counties do not occupy the same position of importance as in the South. This is because the town is the important unit of government. A New England town is about the same as a township in the Middle West and West. It includes the urban as well as the rural population within a given district. The people living in the country around the village, or thickly clustered portions, are as much a part of the town as those living in those portions. In the West the term "town" is applied to the thickly populated portion. In New England the term "town" means the one corporation including both rural and urban territory.

The New England county therefore exists principally for the purpose of administering justice. There are the county sheriff, the coroner, the clerk and other minor officers. The towns in New England attend to road construction and maintenance, poor relief, assessment and collection of taxes, appropriation of public funds and in general all functions of local municipal government. The town governments bear a closer relation, therefore, to the everyday life of the community than do the county governments.

Attempts to improve county government must be directed in the Middle West, therefore, toward both the county authorities and the township authorities. In the South, such attempts must be directed toward the county authorities; and in New England, attempts to improve local government must be directed at the town authorities, as they are the most important local governmental bodies.

Conferences on County Betterment should be held in all states in the Union. So far only one attempt has been made to get the county officials to meet for purposes of discussion in one central place. This was the conference at Union College, Schenectady, N. Y., in 1914.

A PUBLIC OFFICE—A PUBLIC TRUST

The last fifteen years have witnessed remarkable changes in our cities. During this period there has been a radical change in regard to the sacredness of public office. City after city has experienced it in administration and, more important, in the spirit with which public office is viewed. It has been a truly remarkable renaissance of citizenship and officialdom. New York City has, within the present year, witnessed the resignation of its city chamberlain, because—well, he had little or nothing to do to earn a salary of \$10,000. He stated that the office was not only antiquated, but superfluous, and suggested its abolition. While this particular feat is not matched in any city, other municipalities have had their share of good men who have stood for

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what they considered their duty as public officers. It is one of these with whom the present article deals—Joseph W. Folk, of St. Louis. The sons and daughters of that city will certainly not be offended if, in speaking of one of her best known men, some things have to be said that are not so complimentary. Corruption existed, and some say still exists, in other cities. St. Louis had the good fortune of having at the time of its most imperative need a man who attracted national attention to the office of circuit or district attorney.

Mr. Folk was elected circuit attorney in the autumn of 1900, against his will and with plain notice to the politicians that he would do his full duty. He was looked upon as a "nice" young man whom the "boss" of the city could easily manage. His declaration that he would do his full duty was taken as the usual pre-election promise, and the politicians were certain that he would do the "right thing" by them. Mr. Folk took office January 1, 1901. Three weeks later he had indicted a number of illegal voters of both parties; and soon after he began the prosecution of a number of boodlers. The trial brought out some interesting facts, e. g., that one alderman received \$25,000 a year as his share of the boodle, and a councilman \$50,000 for his vote on a single measure; that the Central Traction Bill cost the promoters about \$300,000, and the franchise was sold one week after for \$1,250,000 to Eastern capitalists. Corruption in every department was brought to light; the malefactors, including the chief boodler, were haled before the grand jury and sentenced. When the Supreme Court of Missouri reversed the cases, Mr. Folk inferred from this fact that corruption was anchored in the state legislature and courts—and announced himself a candidate for the governorship. He was elected in 1904, and has ever since been active in the pursuit of grafters in Missouri, although not re-elected in 1908.

The most interesting thing about Mr. Folk's actions at that time was that he had to fight practically single-handed. After the conviction of some of the men, and when some culprits higher up were in danger, he was put under a heavy strain to repel the various attempts to "let up". In the clubs, in meetings with friends, by delegation of "foremost" citizens, by veiled and open threats, and by every possible device, pressure and suasion were brought to bear on him to drop the matter and not bring shame on the fair name of the city. But it was exactly the fair name of the city that he wanted to protect, and he believed that the vast majority of citizens were with him, because he had succeeded in convicting nearly every grafter he had indicted. His convictions were so much a matter of fact that when the city boss was indicted, his attorneys moved that the trial be held outside of St. Louis. Columbia, where the State University is located, was chosen, and the climax was reached in the Court House.

"It was not Edward Butler who was on trial—it was the State; and never before did Mr. Folk plead so earnestly for this conception of his work. Outside, in the churches, prayer meetings were held; these were private and undemonstrative; the praying citizens did not tell even Mr. Folk that they were asking their God to give him strength. Indirectly, it came to him, and, first fine sign as it was of approval from his client, the people, it moved him deeply. And to the jury, the address was a statement of the impersonal significance of the evidence, and of the State's need of patriotic service and defense. 'Missouri, Missouri,' he said softly, with simple, convincing sincerity, 'I am pleading for thee, pleading for thee!' And the jury understood. The judge was only clear and fair, but the twelve men took his instructions out with them, and when they came back, their verdict was: 'Guilty. Three years'."—
LINCOLN STEFFENS, *McClure's Magazine*, April, 1903.

R. M. B.

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THE NEW PROFESSION OF CITY MANAGER

RICHARD CHILDS

(Reprinted in part by permission from "The New Republic", September 9, 1916)

There are now forty municipal officials in the United States who are styled "city managers" under the new commission-manager form of government. They are the professional chief executives of their respective municipalities, each with appointive power over the city's entire administrative establishment. They are not popularly elected, but hired for reasons of fitness and for an indefinite tenure by a small elected commission of five local men. In all but two cases the commissions have gone out of town for their managers. Sometimes they have advertised for them, just as the German cities advertise for a new burgomeister. Sumter, S. C., issued a proclamation; Jackson, Mich., gave a note to the Associated Press; Hickory, N. C., had a little paid advertisement in the *Engineering News*. In five cases they have captured successful managers of smaller cities by offering them larger salaries and opportunities. Thus it was, for instance, that Mr. Carr did well as city manager of Cadillac, Mich., and won promotion to the managership of the city of Niagara Falls, and Mr. Ashburner went from Staunton, Va., to Springfield, O. Three managers received their training under Manager Waite, of Dayton, who was himself previously the head of the Department of Public Works of Cincinnati during Mayor Hunt's reform administration. Two universities, Texas and Michigan, have arranged courses for training city managers. The managers have held two annual conventions to exchange ideas, and their "Proceedings"* are interesting civic reading.

The commission-manager government vests all the powers of the city in a single elective board called the commission or council, usually, but not necessarily, of five members elected at large. Often the title of mayor is retained, but it merely indicates the chairman of the commission, his powers being identical with those of the other commissioners, having a vote but no veto and no separate appointive power. The commission hires the city manager, not being limited in its choice to a local resident and usually having the naming of his salary unrestricted by the charter. The city manager holds his office for an indefinite tenure, but may be removed by the commission at any time. He appoints all department heads, prepares the budget and runs the government under the general oversight of the elected commission.

Most of the places where this form of government is working are villages with a population of 10,000 or less. The cities are Dayton and Springfield, O.; Cadillac, Manistee and Jackson, Mich.; Niagara Falls and Newburgh, N. Y.; Phoenix, Ariz., and St. Augustine, Fla.

From all these cities and towns radical reforms are reported. A saving of about 20 per cent. in the cost of the municipal service is common. All have installed better fiscal control and improved budget procedure—that of Dayton, I understand, fulfills the fondest dreams of the Bureau of Municipal Research, and certainly its report reads like a first-class corporation statement. The managers have cleaned up floating debts and halted the easy-going habit of borrowing for current expenses. Their biggest gains, they claim, are not readily reducible to dollars because they consist of getting more service out of the same number of men, equipment and expenditure. They tell merry tales of how they found things when they began. At Manistee, for instance, a bond issue for \$80,000 had just been arranged for a new main sewer. The incoming city manager took some tons of dirt out of the old sewer and found it in good condition and adequate; so that the new one was not built. Often fair comparison between the old régime and the new has been impossible because the old accounts were so unreliable.

* * * * *

*Obtainable from O. E. Carr, City Manager, Niagara Falls. 15 cents.

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Generally speaking, three years of trial in a variety of towns have proved that the new plan furnishes a battle-ground for democracy that makes the unmobilized citizenry unusually effective while the opportunity for expert administration which it offers is usually grasped.

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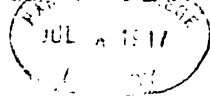
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RUDOLPH M. BINDER, Editor

Under the Direction of a National Committee

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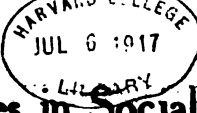
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Studies in Social Progress

NEW MISSIONS

It is a far cry back to the Williamstown haystack. Measured by time the distance is not so great. Measured by world-life the period is incalculable. If the spiritual life of the world has kept step with its material progress, the dreams of that group of young men are as when one wakens out of sleep and sees the visions of the night dissolve in open day. The beliefs which dominated their thought, the motives which impelled them to such daring action are lost or transformed in the blue haze of distance. We can hardly conceive the conditions to-day in which Judson's story could be repeated. Born and educated a Congregationalist, during his long journey to India he reads a book and lands in Burmah a Baptist—hence the great Baptist mission. That the entire heathen world was doomed to eternal torment was a conviction quite weighty and poignant enough to wring from his heart the cry: "Give me India or I die!" But what missionary to-day conceives of his work as "plucking brands from the burning"? Which of the great missionary boards feels that it is demonstrating its reason of being by a pitiful little annual report of a few hundred converts caught in our superior theological net and immersed or sprinkled?

In the haystack period Christianity was doctrinally conceived and denominationally administered. So hard and fast were the fathers of that day held by the doctrinal concept that its potency was inevitable in shaping missionary institutions. How else could those first early missionaries proceed? They went to people whose religious thinking was all wrong—consequently their lives were all wrong—consequently they were all doomed to eternal death. The missionary must replace their false thinking by his true thinking. He must replace their heathen code of morals by his Christian code. He must keep a tabulated account of the numbers who were thus carried over from the lost to the saved, from the debit to the credit side of the great human calendar. Who does not remember the sorry little tale of souls

saved, scores or hundreds out of hundreds of millions of consolidated heathendom? Who can forget that popular horror in regard to China—her four hundred millions marshalled in military order, marching seven abreast? This column of doomed souls would require so many years to pass a given point. Then the speaker would add to gasping, shuddering audiences: "Think of this vast funereal train pouring down to the blackness of darkness forever!" Echoes of such statements are still heard among belated thinkers. Within two years a prominent churchman and old-time giver to missions said to the American Institute of Social Service: "Our business with the heathen is not with their bodies, but to save their souls."

Every attempt to enlarge the program of missionary work has been bitterly resented and consistently fought. The battle for missionary schools and medical missions is by no means ancient history. While these struggles of doctrinalism and denominationalism to hold their ground have gone slowly on, the great movement of world-unification has swept all the nations into its irresistible currents. Dr. Strong, just before his death, said: "During my lifetime the world has made greater and more varied progress than in all preceding history." The nations have been welded solidly together by interdependent trade and commerce. The earth has been belted with lines of intercommunication. Art, science, literature are seen to be a common heritage of all the nations. The civic and social rights of the individual are more and more asserting their true function in government. In religion, something of Paul's spiritual courtesy is demanding a place at missionary boards and in the practical activities of missionaries on the field. "I see that ye also are very religious" is separated by a diameter from the assumption: "Ye are children of the devil, totally depraved and doomed to eternal torment." Beginning with Paul's splendid chivalry of heart and mind we go on peacefully and fruitfully exchanging with our "heathen" brother our inmost religious sentiments and

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convictions. The Fatherhood of God has become not simply a phrase to adorn our religious writing and oratory. It is felt to be the first premise of a syllogism which holds in a grip of logic as universal and unassailable as gravitation:—God our Father; man our brother; therefore one

family in heaven and in earth; therefore heavenly good-will and behavior among men.

Everything that pertains to the welfare of the divine family on earth is the Father's business, and so the business of the missionary.

JAMES H. ECOR.

MISSIONS AND SOCIAL SERVICE

PROFESSOR EDWARD WARREN CAPEN, PH.D.
Kennedy School of Missions, Hartford, Conn.

April 1st.—The Old Conception of Missions and the New.

SCRIPTURE LESSON.—In John 10:7-11 Jesus explains the purpose of his life. He declared that he had come in order that men might have life and have it abundantly. The gospel, therefore, is the gospel of the abundant life. Its message is not limited to the future, but concerns the life of to-day. The life which it seeks to give to men is abundant, touching every phase of their being and enriching the entire life of men as individuals and as members of society; for no abundant life is possible except in relations with others. It is this abundant life which Jesus commanded his disciples to take throughout the world.

While the Christian Church has never ceased for any length of time to manifest the missionary spirit, the modern missionary epoch really began near the close of the eighteenth century in Great Britain, and shortly after in the United States. What is the purpose for which the Protestant churches of the United States and Canada spent last year nearly \$20,500,000, and which enlisted the services of more than 10,000 of the choicest men and women from this continent?

THE OLD CONCEPTION OF MISSIONS.—It is generally supposed that one hundred years ago the missionaries were narrow-minded men who had a purely individualistic conception of their work, and that only within the last few years have missionaries gained a social vision and broadened their work until it commends itself alike to clergymen, philanthropists and social workers. The individualistic

conception has been caricatured by a picture of the missionary standing under a palm tree, clad in a long coat, with a Bible in one hand and an umbrella in another, and preaching to wondering, unclad natives gathered at his feet. The broader conception would portray the missionary using all the means of education and philanthropy in order to minister to the needs of the entire man and make possible an abundant life under proper living conditions and in enlightened relations to his fellow men.

While it is dangerous to generalize and to talk in universal terms, and while there have been and still are many missionaries with narrow conceptions of their work, I do not hesitate to pronounce the first picture as libelous and the latter picture as being substantially true of the great missionary leaders during all the last century. There has been a change in emphasis, new methods of work have been devised, and yet the founders of the work were great men with a broad vision, and the foreign missionaries have all through the years been in advance of the churches at home in social vision.

When the pioneers of foreign missions in the United States set themselves the task of carrying the gospel to the heathen, they found these at their very doors in the Indians. Hence the early mission boards maintained missions among these as well as across the seas. Such Christian leaders as John Eliot and the Mayhews in New England, and the Moravians and others elsewhere had long before adopted educational and industrial training as legitimate methods. They had gathered the Indians into Christian settle-

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ments, where they were taught to live under civilized conditions and to govern themselves. John Eliot believed that it was necessary to civilize the Indians before attempting to Christianize them. And when one reads the large dose of theology which he administered in a single early sermon, and which would stagger a modern congregation, one can quite readily believe he was correct if that was his conception of Christianizing them. When new missions for Indians were opened a century ago they were not individualistic in conception, but aimed to form the Indians into communities in which the social life should be thoroughly Christian.

The same breadth of view marked the opening of missions to other backward peoples. Thus the instructions given in 1827 to a party of missionaries to Hawaii by the officers of the American Board of Commissioners for Foreign Missions declared that education must be introduced and the people of Hawaii formed "into a reading, thinking, cultivated state of society, with all its schools and seminaries, its arts and institutions".

The various forms of missionary service, which are social even more than they are evangelistic, in a narrow sense, also began early. As early as 1817 the missionaries in Ceylon had begun definite medical work, and collected funds and erected a small hospital, where they cared for the sick poor. Two years later a practising physician was sent to the island, and he at once trained a native physician, though unfortunately this man died shortly after the completion of his training.

The work of education goes back to the earliest days. William Carey and his associates opened at Serampore, Bengal, in 1818, a seminary which was designed to be almost an Indian University. The American missionaries in Ceylon desired to do the same, but were prevented by the refusal of the governor to admit any more Americans. A few years later a seminary was opened by them, and to it flocked more young men than could possibly be admitted.

Philanthropy and social reform early enlisted the missionary, who saw around him customs and institutions which were

largely at variance with Christian principles and standards, such as infanticide, the burning alive of widows, foot-binding, opium smoking, and caste. Missionaries have taken the lead in changing and abolishing such evils. In fact, in some cases, they have been too prone to advocate the adoption by native peoples of the social customs, clothing, etc., of the West. Missionaries have from the beginning been explorers, pioneers in the scientific study of their countries, in recasting or creating a written language and in promoting a clean literature. Vaccination, modern medicine and surgery were generally introduced into the Orient by the missionary. In times of famine or epidemic, it is the missionary who has taken the lead in the work of relief and rescue.

While all this is true, yet it should be admitted that the theological background of the pioneers was different from that which prevails to-day. The doom of the unsaved and the terrors of hell were given a prominence which has happily ceased. The theory of redemption and salvation was individualistic; nevertheless the actual work was from the beginning practical and social.

THE LATER CONCEPTION.—With the passing of the pioneers there came, in the United States at least, an apparent narrowing of the conception of the work of missions. Some mission boards began to doubt the legitimacy of spending funds for higher education except for the training of Christian workers. A deputation of the American Board to India in 1854-55, composed of two great missionary statesmen, urged that the educational work of the American Board of Missions in that country be limited to vernacular schools for the Christian community, and that the printing establishments be sold. There were plausible reasons for this action, and the deputation did many good things. Later, when Robert College was opened at Constantinople in 1863 and the Syrian Protestant College followed at Beirut the next year, these two institutions were established independently of the Mission Board, and their presidents resigned as missionaries. Within a few decades the pendulum began

to swing back again, and a truly social note became dominant. This was not so much due to a change in theory as to the compelling testimony of the work itself. Dr. Sidney L. Gulick has well said, "Christian thought in regard to foreign missions has become sociological through the observation of and reflection on what missions were actually doing" rather "than through the rise of sociological speculation along other lines of thought".

PRESENT CONCEPTION.—In practice, whatever may be said of the theory, the work of foreign missions to-day is thoroughly social in its viewpoint. Thus, more than a decade ago, one of the most prominent board secretaries declared that the missionary preaches and propagates the following ideas: The gospel of physical cleanliness, of physical perfection, of industry, of a safe, sane and pure society, of brotherly love, of good works, of intellectual development, of justice, equality and common rights, as well as the gospel of human sin and of redemption for the entire man. The social note was also sounded by the same leader when he said that the aim of the colleges maintained by mission boards is not only to train preachers and evangelists, but also to prepare students for educational leadership, to educate those who shall later become Christian lawyers, physicians and business men, those who can enter public life and help shape national affairs, the creators of a national literature, and the leaders for the Christian community in every walk of life.

Without drawing a sharp line of distinction between the tasks which properly fall to the missionary as such and those which belong to the church which he seeks to establish, it may be said that the aim of the entire program is the Christianization of the world. While some would phrase it differently, yet most would admit that the result hoped for, if not the purpose of the missionary, is the permeation of society with the principles and spirit of Christ. There are three main lines of effort. The first is that of reaching individuals and inducing them to become loyal and devoted followers of Jesus. The second line is that of planting and organizing an intelligent

church, able to support and direct itself and carry on its work of Christianizing the nation in the midst of which it lives, and to establish those various institutions which are dominated by any civilization which calls itself Christian. The third line is that of seeking, both directly through the work of the mission and indirectly through instructing and inspiring the body of Christians, to bring the spirit and teaching of Jesus to bear upon the social life and organization of each land until each individual shall be able to realize the purpose of Christ to give to all the abundant life. This includes the fullest possible development of each individual and his dedication to the service of others to the limit of possible influence.

April 8th.—Conditions in Missionary Fields.

SCRIPTURE LESSON.—In Acts 17:1-9 the charge which the Jews at Thessalonica brought against Paul and his associates was that they had turned the world upside down, and hence should not be permitted to work harm in their model city. This was a remarkable testimony to the power of the gospel to transform society, and it was much truer than the Jews of the first century realized. The Western world has been transformed by various forces, of which the gospel has been one of the chief, and now a similar process is proceeding in the great nations of the Orient.

The social note has seldom been lacking in the work of foreign missions, and yet present conditions on the mission field make imperative the socialization of the work. In the old days the nations of Asia and Africa were isolated. They were almost entirely out of the currents of world-life. It made little difference to Europe and America what went on in Japan or India, while China and the native tribes of Africa were little affected by and cared less for what was going on in the West. Customs, social institutions and forms of social organization which had existed for centuries were not questioned, and no word of protest was raised against

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them. This has all changed. There is hardly any country so remote that it is not being influenced by the thought and life of the West, while the West in its turn is forced to be on its guard against the introduction of disease from the unsanitary conditions of distant lands, and is facing problems due to the desire of people from some of these lands to come to America, and to the industrial competition of the Orient.

FORMER CHARACTERISTICS.—Certain features which were characteristic of the social organization of the more advanced peoples of the East before the barriers were broken down may well be mentioned, for they furnish the background for an understanding of present conditions and problems. .

1. **Ethnic Character.**—Unlike our civilized societies, in which residence within the territory of a state or nation confers certain privileges and imposes certain duties, the nations of the Orient have been based upon blood relationship, real or imputed, and all who are not of the kindred are outsiders without rights. In the ethnic State the stranger tends to be regarded necessarily as an enemy, and the State seeks to reduce intercourse with others to a minimum.

2. **Status of the Individual.**—Not only was membership in society based upon birth, but the place of the individual was determined by the same factor. He was born into a certain status, and from it he could hardly escape. In our progressive Western nations the place of the individual is largely determined by his desire, choice and ability to perform a certain task or fill a certain place. By contract or agreement he can change his position or occupation. Where the aristocratic system prevails, where social classes are not open, but are closed; where there prevails the method of social organization which finds its extreme manifestation in the caste system of India, the individual is hampered, and as a result his privileges, his duties, even his occupation may be determined relatively or absolutely by birth. This was the case in the mission lands of the Orient.

3. **Solidarity.**—In most of the Orient the individual as such counted for little. He

was a member of a caste, a clan, or a family, and as such had his rights and duties. The joint family system kept the younger members under strict control, and where the patriarchal family prevailed, a man did not come to a position of authority until he was in or past middle life. Corporate responsibility was enforced, so that if a member of a family, village, or other social group committed a crime, his fellow-members might be held accountable.

4. **The Position of Woman.**—While there were variations, yet in general woman was, in many lands, and often still is regarded as the property or slave of her husband, without rights. Almost universally she was thought of merely as the one needed to satisfy the desires of man, give him male offspring and maintain the family line. With rare exceptions she was kept in ignorance and often thought to be incapable of education.

5. **Illiteracy.**—As a rule the mass of the people were utterly illiterate, and this is still the case in nearly all parts of the Orient. Education was the monopoly of certain classes. This did not mean that some of the illiterate were not fairly enlightened, and yet they were cut off from all the great currents of world-thought and deed. Japan has, within a generation, created a public school system which is educating all the rising generation. England has done much in India, but even to-day the number who can read or write is but 10.6 per cent of the males and 1 per cent of the females.

6. **Provincialism.**—The lack of means of communication with the outside world or the resolution to have no intercourse with foreigners led to profound ignorance of other peoples. Provincialism and conceit, of which we have little conception, marked the life of Asia and Africa. Within the nations themselves, lack of railways, good roads, telegraphs, and postal facilities, added in many cases to differences in language, led to provincialism of an extreme type. This is one reason for the weakness of China and the lack of unity in India, although here there is now an admirable system of communication extending throughout the Empire.

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7. **Industrial Conditions.**—Until recently the industrial situation has been of the simplest. The labor was hand labor, while the largest establishments contained very few workmen. Industry was largely controlled by castes or guilds; each man inherited his occupation, and there was practically no mobility of labor. Such lands as India and China were predominantly agricultural and the farming implements were primitive, although in China the people had secured remarkable results without expensive machinery. This was due to their ingenuity and skill and also to tireless patience and the cheapness of human labor. The result of all these factors was a low standard of living due to the lack of economic efficiency.

8. **Stationary Civilization.**—Before the advance of Western influence the whole social organization was adjusted down to minute details. The population had practically grown as large as could be supported without industrial changes. Lack of contact with peoples outside prevented the introduction of new factors or influences which would have made readjustments necessary. Hence changes came about very slowly, if at all. There was no desire for new things and any innovator or proposer of modifications was regarded with suspicion. Thus a Chinese village, it is declared, would regard as a dangerous character any stranger whose costume departed in the least degree from the standard.

NEW FACTORS.—Within a generation or two an entirely new set of factors have entered into the social life of the Orient and have steadily and with greater or less rapidity modified the situation just sketched.

1. **Education.**—Wherever the missionary has gone he has introduced schools and has sought to educate the people to understand the world and its God, and to enter into right relations with their environment—material, human, and divine. Governments have also in many lands seen the necessity of education if the more aggressive West is not to overrun the East. Hence the school modelled upon European or American lines has become an influential factor in these countries. The effect of secular, scientific education is not entirely

favorable, because it means the breaking down of old beliefs and sanctions of conduct, and the inculcation of an agnostic or atheistic materialism, with oftentimes disastrous moral consequences.

2. **Improved Means of Communication.**—The railroad is displacing the cart or the chair, the steam or gasoline motor launch drives out the junk or the man-propelled boat, and thousands of men who have supported themselves by transporting people or goods are thrown out of employment. The postal system and the telegraph, the newspaper and the magazine bring the Orient into touch with the life of the world and at the same time tend to break down provincialism and make united action possible.

3. **Industrial Changes.**—The factory with steam or electric power is being rapidly introduced into the large countries of Asia. This means the gathering of people into large industrial centres. Osaka, Japan, has increased in population for a generation as rapidly as a western "boom" town. With this massing of people arise problems of housing, of sanitation and of morals, and also important questions of hours and conditions of labor. The factory sounds the death-knell of the old primitive hand-industry, even though it may survive in places for many years, and hence the loss of occupation by those who cannot learn any new tasks. The ultimate effect may be good; the first effect is often disastrous.

4. **Social Reform.**—With the new viewpoint which has come with the new education and with an understanding of the political and social ideals of the West, there has come a recognition of the evils involved in many age-old customs and institutions. The divisive influence of caste, the position of woman and the denial to her of education, the treatment of the widow, the immoralities connected with certain religious ceremonies, the curse of opium and of alcoholic stimulants, the evil of gambling—these are some of the matters which are attracting the attention of leaders in these lands. With the solution of the problems involved the leaders are grappling manfully.

5. **Political Aspirations.**—Crowning all these new factors, and of great immediate

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interest to the West, is the spirit of nationalism, the demand for political autonomy, which has swept like a wild-fire through Asia and parts of Africa. Whether it takes the shape of a demand by Japan that her people shall not be denied rights accorded to the people of other nations, or of the effort of China so to readjust her political organization as to be able to live a self-respecting national existence and cease to be the foot-ball of the powers, or of the agitation by educated Indians for a larger measure of self-government—even, on the part of some, to the extreme of independence from the British empire—the movement is essentially the same. It means that these peoples of Asia have come to political and national self-consciousness, and that they cannot much longer be treated as inferiors.

Yet in spite of all these new influences, among the mass of the people the chief characteristic is the prevalence of the old standards and old ideals. The new influences have not gone far in permeating society; yet it is probable that such a statement as this will cease to be true in a relatively short time. A new day has dawned and it presents problems the solution of which can be reached only by applying the principles and the power of the gospel of Christ.

April 15th.—Increasing Need of Social Service.

SCRIPTURE LESSON.—In Matt. 25: 31-46, Jesus paints a word picture of the last judgment and enunciates the great truth that the final basis of judgment is not words but deeds; that those who are to receive the approval of the heavenly Father are those who minister to the needs of those about them and those whom they can reach. In these days the responsibility resting upon the Christians of America is not limited to those living in the United States and Canada, but extends to those across the seas, who are yet our neighbors and who increasingly need the help of those who have the spirit of service as exemplified in Jesus Christ.

The increasing need of social service on the mission field grows largely out of

the introduction of new factors into an ancient, carefully adjusted social system, in which the individual has accounted for relatively little and has had little chance to improve his condition. The old factors and the new were sketched in the last lesson. To this statement should be added certain specific social evils and certain lacks for the satisfactory solution of the social problems.

GENERAL SOCIAL EVILS.—There are certain evils, affecting individuals and limiting social development, which are generally prevalent throughout the Orient.

1. **Ignorance.**—This is not the same as illiteracy, and yet the illiterate are usually ignorant, and illiteracy roughly measures the amount of dense ignorance. No statistics are available except for British India and Japan, and the latter country is the only one of large area in the East in which anything approaching compulsory elementary education has been secured. With the present tendency toward democratizing the State and the demand for larger rights of self-government, this ignorance is a serious danger. The stronger the demand for a larger measure of political power, the greater the need of removing this ignorance.

2. **Poverty.**—Closely connected with ignorance is poverty. While there is much wealth in certain hands in India and China, yet the mass of the people are poor almost beyond the imagination of a Westerner. Millions in India and China are never sufficiently nourished, and frightfully large numbers are always on the verge of starvation. In India half as many people as the entire population of the United States lie down every night hungry, after having had but one scanty meal or at the most two meagre meals during the day. And there is similar poverty in China. This is due chiefly to economic inefficiency. The primitive methods of industry and the lack of scientific agriculture mean that for vast sections of the population not enough is produced to do more than keep soul and body together. In such countries the government is powerless to secure proper living conditions, to provide adequate schools, or to carry out any advanced program of social legislation, simply because of the lack of

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available funds. Even a country as rich and progressive as Japan is seriously hampered at this point. Industrial progress is everywhere called for in the interests of social welfare, and the need increases with every year.

3. **Bad Sanitary Conditions.**—This is another concomitant of ignorance and poverty. The living conditions of millions are such that it is practically impossible to secure proper sanitation, and the people are so ignorant of the simplest facts regarding health and disease that plague and cholera prevail in spite of government effort to stamp them out. The secluded life of women in Moslem lands and in large sections of the Indian population adds to the difficulty of the situation, while the relations between the sexes generally make it impossible for any but women to minister to the physical needs of half the population.

4. **Industrial Conditions.**—Some of the most serious evils in Japan, China and India grow out of conditions that prevail in the new industrial communities where wages are low, hours of labor are long, even to the extent of continuous operation with but two shifts, and where women and children are employed in large numbers. The needs here are rapidly increasing.

LACK OF CHRISTIAN LEADERSHIP.—In the face of these problems are there elements in the life of these countries upon which one may count for the solution? To a certain extent there are, and yet there are also certain great lacks which only Christianity can supply. Among these may be mentioned the following:

1. **The Low Estimate Upon the Worth of the Ordinary Individual.**—The idea of solidarity has developed to an extreme, but a man or a woman as such counts for little, and any one, it is thought, should be ready to sacrifice everything for the benefit of the group. This is not a basis for protecting the individual from exploitation in an industrial society.

2. **The Spirit of Agnostic Materialism.**—The leaders of the new day in the East have largely thrown over their old standards, believe religion to be nothing but superstition, and take frankly an agnostic position, which leads naturally to a ma-

terialistic view of the world. Such persons in the West tend to be restrained by the humanitarian spirit of the age, by the Christian ideal of the worth of the individual, and by the idealistic conception of life. Such factors are lacking in the countries of the Orient.

3. **The Lack of a Social Dynamic.**—There is no power in the ethnic religions or in agnosticism to transform selfishness into service, to produce leaders of absolute integrity and unselfishness, of broad vision and deepest devotion, and to hold them to a lifetime of mutual helpfulness. This is not to say that none such have appeared except among those who acknowledge the leadership of Jesus Christ, but it is to say that the transforming power of Christianity and the Christian motive will be needed if these problems are ever to be solved.

INCREASING NEEDS OF DIFFERENT COUNTRIES.—Each great section of the world has its own special needs, together with its peculiar forms of the general needs.

1. **Japan.**—In Japan the increasing need for social service centers in the problems of industrial communities. There are more than a million operatives in Japanese factories, of whom a large proportion are women and girls, most of whom live in enormous factory dormitories, where life is disastrous to health and morals. In cotton factories there are 81 girls to 19 men. Of 1,000 girls, 386 are over 20 years of age, 317 are from 17 to 20, 191 from 15 to 16, and 7 under 12. Nearly half of the girls work in one place less than a year, and of every 100 girls entering factories 23 die within a year of their return home, half of them from tuberculosis; a large proportion never return but help to swell the criminal classes. Proposed factory legislation, which was held up for years, limited the hours of women and of children under 12 years of age to 12 hours a day and forbade work between ten P. M. and four A. M. The usual hours have been normally twelve—from six to six—but actually the hours were much longer and the sleep permitted was quite inadequate. Ignorance regarding machinery is the cause of many accidents, one factory employing 1,000 operatives having an average of fifty

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cases a day requiring the services of a physician. There is another side to this. There are factories where conditions are admirable and matrons are being employed increasingly to care for the interests of the girls. Conditions among women agricultural laborers, among those employed as clerks, as nurse girls and as domestics in private homes, and more especially in hotels and tea houses, are often deplorable. Anti-tuberculosis work, the provision of parks and playgrounds, the correction of the misadjustments which lead to an increase in suicide, of which there were 243 cases per million in 1913, and improved methods of philanthropy, are among the other spheres of the application of a social gospel.

2. China.—In China, too, the industrial situation calls for attention. A recent investigation of the cotton mills of Shanghai revealed that 10 per cent of the workers were children and that of the adults four-fifths were women. They come from villages and farms near by. While sanitary conditions in these factories are good, the factories run night and day and the hours of labor are from twelve to fourteen, seven days a week, to which must be added the time for the trip from and to home. Education, both general and industrial, is another pressing need. Flood-control as a preventive of famine, and improvement in agricultural implements, in methods of farming, in stock, seeds, and fruits, would make possible a higher standard of living. The securing of proper sanitary conditions is another crying need. The new education has problems of its own, especially in the guidance into right channels of the women who have adopted new ideals of freedom and often confound Western ideals of liberty with license.

3. India.—The industrial condition in India is calling for social service among the workers, of whom there are more than two million employed in factories. However, the Indian government is alive to the need, and in all textile factories, where excessive hours have been common, the government has limited the hours of labor, even for adult males, to twelve, has prohibited night work with certain exceptions,

and permits children under fourteen to work only six hours a day. The condition of the depressed classes, the needs of the village agriculturalists, who are generally the victims of the money lender, the evils of child marriage and the treatment of widows, the need of educating the womanhood of the country, of purging some religious festivals of their grossness, of increasing the efficiency of agriculturalists and artisans, of arousing the spirit of social service and guiding its exercise, of ministering to the physical needs of millions who are ignorant of the elements of physical well-being—these are some of the directions in which there is an increasing need of social service.

4. Africa.—In pagan Africa the situation is very different. Here there are the problems of building up a civilization almost from the foundation, of preparing the native for contact with the white man and his civilization, of teaching him to desire a higher standard of living and to secure it through improved industrial and agricultural methods, and of preventing him from being exploited by the white trader or employer, or being corrupted body and soul. These are merely samples of the social task before the Christian missionary or colonist.

April 22nd.—Social Service Agencies.

SCRIPTURE LESSON.—In the parable of the Good Samaritan (Luke 10: 25-37) Jesus sets forth the great truth that his followers have obligations to help those for whom naturally they might think they had no responsibility. The importance of this truth is dawning upon the social life of the Orient and is leading both Christians and non-Christians to organize for ministering to those in any kind of need.

The social service agencies in the missionary field naturally fall into three main divisions: governmental activities; mission and distinctly Christian institutions or agencies; other private organizations or institutions. It is not possible to make anything like an exhaustive statement regarding these agencies. All that can be done

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is to hint at some of the agencies which have been created in a few typical countries, such as Japan, China, and India.

JAPAN.—The Japanese government has for many years been creating or encouraging social service agencies. Foremost among these is the Relief Fund begun in 1899 for relief on a large scale, and amounting in 1909 to nearly \$20,000,000, with an income available for relief work of \$1,000,000. The Red Cross Society had in 1910 1,500,000 members and property valued at \$8,000,000, while the Women's Patriotic Society had nearly 800,000 members with a fund of \$370,000 and expenditures of \$140,000. The former maintains hospitals and trains classes, while the latter cares for the families of soldiers invalidated or killed in war. The government has been active in making modern medicine and surgery available for the people. Nearly 40,000 physicians and 1,000 hospitals are scattered throughout the Empire, and in Korea the government is opening hospitals for the free treatment of the people. While the number of charity hospitals in Japan proper is not large (somewhat over 50), it is estimated that the physicians of Japan remit fees amounting to \$2,000,000 a year, and free medicines are given to a value of \$10,000,000. Another great private organization, to which funds amounting to \$12,500,000 have been subscribed, will be used both for the establishment of free hospitals and in distributing in the remote districts tickets entitling the recipient to free treatment at hospitals and by individual medical practitioners. The budget for a recent year called for an expenditure of \$250,000, one-tenth to be used for tuberculosis work. The Imperial Government has opened five leper hospitals near different centres. The city of Tokyo maintains an asylum for invalids and orphans (which also receives stray children and incorrigible boys), and also a lunatic asylum. There is a fund of nearly a million dollars which is used for the aid of homes for discharged convicts. The cities are awakening to the need of more scientific and effective methods of charity. Thus, in the city of Osaka, one of the leading Japanese lecturers on matters of philanthropy has been

appointed official adviser to the city government.

The Christians have been foremost in Japan in works of philanthropy and social service, and it is admitted by the government that the institutions which are most effective in permanently reforming character are under Christian supervision. The pioneers in work for orphans and the reform of convicts and wayward children, in caring for lepers, in fighting licensed prostitution and the prevalent licentiousness have been Christians. The two men selected from among philanthropic workers for coronation honors were both Christians. Japanese Christians have been foremost in the work for factory employees.

Mission forces in Japan are alive to the need of social service. The last issue of *The Christian Movement in the Japanese Empire* contains chapters on industrial welfare, on moral and social conditions, on student boarding houses in Tokyo, and on the results of an elaborate study of the Japanese rural community which reveals deplorable conditions—sanitary, social and moral. Under the Japanese Continuation Committee, which represents all the Protestant missions in Japan, there is at work a special commission on social conditions which has outlined a program that will take many years to cover. At present two subjects are receiving special attention—the condition of factory laborers and the question of tuberculosis. One missionary has been the leader in the fight against tuberculosis, and another has been the adviser of Christian philanthropic workers.

In addition to the charity hospitals in Japan—slightly over 50—the other philanthropic institutions number more than 300. There are 52 orphanages, 60 asylums for the destitute, 55 ragged schools, 60 ex-convict homes, 50 reformatories for refractory boys.

CHINA.—Here the mission forces are girding themselves for the study of social conditions in order to know the lines of social work which should be entered upon. The China Continuation Committee has appointed a Committee on the Social Application of Christianity, and this has recommended that for the present emphasis

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be placed upon five types of work: child welfare, including children's playgrounds; popular education, especially work for illiterate adults and for children who cannot afford to go to the regular schools; public health and sanitation, with reference to the evils of smallpox, tuberculosis, and infection from flies, mosquitoes, and rats; community welfare, road improvements, etc.; and a survey of city conditions to be made by students.

The mission boards, including interdenominational colleges and other Christian organizations, are doing more than any other agency to supply the demand of China for competent physicians, and with the promised coöperation of the China Medical Board of the Rockefeller Foundation the future is bright. Schools for the blind, institutions for the insane, and homes for unfortunate girls are maintained under Christian auspices. The Canton Christian College is making possible through its Agricultural Department improved seed, better live stock, and other measures for increasing the productivity of the agricultural community. The Y. M. C. A., through exhibitions and science lectures, the Tsinanfu Institute, and the International Institute, Shanghai, are arousing the people to the need of new efforts along social lines. Students and others are being encouraged to investigate social conditions and to enter upon social service. The social spirit is also permeating more and more the Christian colleges and giving a social vision to the students. The Chinese Commercial Press and the Christian Literature Society are issuing books to disseminate information regarding the social needs of China. The Women's Christian Temperance Union and the International Reform Bureau are fighting the spread of intemperance, the use of narcotics and impurity in all forms. "The Committee on Film Censorship for China" was organized in 1915, and has the coöperation of the Pathé Company, which does most of the film business in China. The Chinese Boy Scouts' Association of China dates from 1913. There are local Scout organizations in seven Chinese cities, and these are all affiliated with the central

organization, which held Olympic games in Shanghai in May, 1915.

Wealthy Chinese, both Christian and non-Christian, have interested themselves in supporting educational institutions. The movement for the abolition of the custom of foot-binding, which was started and led by Europeans, is now under Chinese direction. Perhaps most impressive of all the agencies is the government itself in its remarkable attempt to blot out the entire opium traffic in China, abolish the cultivation of the poppy, and suppress the use of the drug. March 31, 1917, was the date set by the government for the entire suppression of the opium evil, and it is reported that a proposal to permit until January 1, 1918 the continued sale of opium, in the three provinces where the opium combine has influence, has been rejected by the government in spite of its dire financial straits, and even though \$16,000,000 were offered for the privilege.

INDIA.—This great peninsula is also experiencing a social awakening. Here, too, the example has been set by the Christian forces, which for generations have been relieving the victims of famine and plague, caring for orphans and widows, ministering to the physical needs of men and women, and through education and the transforming power of Christianity have been raising numbers of the depressed classes to a plane of intelligence, self-respect and influence.

As social agencies the Christian forces of India are still engaged in these lines of work. They are also helping to raise the economic efficiency of the common people through industrial education, through improving machinery, through training in improved methods of agriculture, and through introducing new occupations, like lace making, rug weaving, etc. The students in the Christian schools and colleges are being guided to investigate social conditions and engage in social service for the depressed classes and for the removal of unsanitary and otherwise objectionable social factors.

The government has never been unmindful of the need of social legislation, and a century ago passed laws for the suppression of widow-burning and infanticide. For

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years it has had an elaborate famine code for the relief of the victims of drought, and, through the building of great irrigation projects, for the prevention of famines. It is passing laws for the proper regulation of the new industrialism. It is seeking, through improvements in agricultural methods, to make the labor of the farmer more productive. Through a system of coöperative societies it is enabling the village population to escape from the clutches of the money lender. During the year 1913-14 there were more than 14,000 such agricultural societies with 600,000 members and a working capital of about \$13,000,000. There were also about 800 non-agricultural coöperative societies with a capital of more than \$2,500,000.

The idea of social service has become rooted in the non-Christian community also. One of these agencies, The Servants of India Society, was organized in 1905. One of its objects is declared to be "to train national missionaries for the service of India". There are four branches, which engage in work of a political, educational, social, agricultural and philanthropic character. The Seva Sedan, dating from 1908, is the pioneer Indian ladies' society "for training Indian sisters ministrant and serving, through them, the poor, the sick and the depressed". It maintains a home for the homeless, a shelter for the depressed, a dispensary for women and children, classes for the poor, and similar institutions. Various other Hindu organizations or sects have been active in social movements, such as that for raising the marriage age, improving the status of widows and reducing the evils of the caste system.

April 29th. — Different Forms of Social Service.

SCRIPTURE LESSON. — In Luke 4: 16-21 Jesus did more than claim in his own home city that he was the Messiah for whom the Jews had been looking for centuries. He announced the program of his ministry and his kingdom. It was to usher in a new day when the spirit of service should become the characteristic of society, and when the poor, the captive, the blind and the maimed should receive the cheer, the

liberty, and the restoration to fullness of power and of life which they needed. It is quite in accordance with this inaugural address of Jesus that the Christian world is ministering, through its missionaries, to the needs of the world.

The forms of social service on the mission field are nearly as varied as those in the United States. The needs differ with the country, and the ability and means to enter into various forms of work differ with the missions and the workers. All that can be done here is to sketch briefly some of the lines of social service which are being carried on by missionaries.

RELIEF WORK.—Plague, famine and massacre have been frequent visitors to the mission fields and the missionaries have been leaders in ministering relief. The value of their services has been recognized by government officials and those in charge of relief funds. Their knowledge of the country and the people has made them the most effective workers at such times. In addition to the distribution of food and clothing, they have opened homes for orphans and women without resources, and have taught them trades in order to make them self-supporting. In Turkey extensive industries were started to care for such sufferers. At the present time 245 orphanages, with nearly 10,000 inmates, are reported as supported by mission boards. Of these half are in India, China has 32, and Turkey 24.

MEDICAL WORK.—The medical missionary has always been active in times of plague or pestilence. At all times, by instruction in sanitation and through vaccination and inoculation, he is doing much to prevent such outbreaks. In the immediate future there will doubtless be calls for medical missionaries especially trained in public sanitation and hygiene. Leprosy is one of the common afflictions in the Orient, and Christians have taken the lead in maintaining hospitals or homes for these sufferers. Mission boards have under their supervision 39 such homes, three-fourths of them in India, with nearly 2,000 inmates. The great work of medical missions, which employs 1,600 foreign doctors and nurses, supports more than 1,200 dispensaries and 700 hos-

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pitals, and ministers each year to the physical needs of more than three million sufferers, is social service of the truest kind. The medical missionaries and nurses are doing more than relieve suffering: they are teaching the people the principles of sanitation and hygiene and the nature of disease, and are thus performing a task that is constructive and preventive. The mission boards are also training native physicians and nurses. As a rule each hospital trains its own nurses, and besides there are some thirty medical schools or classes in which more than 800 physicians are being educated. About half of these are in China, where the work will be largely developed within the next decade through the coöperation of the China Medical Board of the Rockefeller Foundation. The Syrian Protestant College at Beirut, with nearly 200 students in its medical department, has for years been training under Christian auspices physicians for the Turkish Empire. Yet the mission boards find it impossible to secure enough thoroughly trained physicians, especially women, to render this important service, and some hospitals are closed for the lack of doctors.

WORK FOR DEFECTIVES.—Blindness is a common affliction in the Orient, largely due to ignorance of proper preventive measures. Blind children and especially blind girls are the victims of the cupidity and passions of men. No complete statistics are available, but at least thirty homes, scattered through mission lands, are supported by mission boards for the instruction of the blind, while the surgeons connected with mission hospitals are able to restore to sight many blind adults. The needs of the deaf and of the insane have also attracted the attention of missionaries, but as yet they have been able to do relatively little to meet this need. The reports give two homes for the insane and three for the deaf. Closely connected in spirit with all such institutions are the fifty-four opium refuges in China, where the victims of this drug are helped to break off the habit. Of these there have been in recent years no fewer than fifty-four, fifty of them maintained by the great China Inland Mission.

WORK FOR WOMEN.—The women of the Orient hold the key position in the matter of social reform, while at the same time they form the half of the population most in need of social service. Shut up in their homes, as millions of them are from early childhood, cut off from education, the victims of disease, due to evil marriage customs and wrong living conditions, they constitute one of the principal fields for service. At the same time their influence is all but unbounded, and little can be done even to remove their own disabilities unless they are aroused to desire something better and are taught how they can best serve society. Many a worker is called for who can instruct these virtually imprisoned women in the principles of physical, intellectual and moral health, at the same time bringing to them the gospel of the abundant life in its highest spiritual sense. A growing company of young women, especially in China, have thrown off the old shackles, have a new vision of liberty, of freedom, and of service, but are in sore need of guidance from their sisters of the West. There is no more delicate or important task before the women of the West than to guide their sisters of the East through the period of readjustment, social and moral, which lies before them. Considerable is being done in the way of caring for those who are desirous of escaping from evil surroundings and of protecting those who are in grave danger. There are at least seven rescue homes maintained by the Christian forces on the field, but what are these among so many? Yet the patient work of instruction, agitation and guidance, which will result in new legislation and especially in new standards of conduct, is the most important task here. The formation of women's clubs and other organizations and the instruction of the older women in the new duties which will soon be placed upon them is another line of social service which is being followed by missionaries and other Christians to-day.

WORK FOR CHILDREN AND YOUTH.—Another type of social service is that of caring for children and youth, saving them from the serious pitfalls which lie in their

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pathway, assuring them of a fair chance to develop their capacities and give them the social vision. Some of the methods used are the orphanage and the rescue home. Through the kindergarten, school, and college, and through the work of the Christian Association for young men and women, much is being done, and yet there is a whole realm of service in which only the faintest beginning has been made. This is that which is covered at home by such movements as that for playgrounds, the Boy Scouts, and similar organizations for boys and girls. In Siam the government is developing an organization somewhat along the lines of the Boys Scouts' Association, which is known as the Wild Tigers. Certain teaching positions in government schools in China and Japan offer a real opportunity to guide the young men of those countries along the right lines, and there is a growing need of having in the mission schools and colleges men and women trained in the social sciences and experienced in social service who can guide their students in the work of social investigation and ministry.

WORK OF ENLIGHTENMENT.—In addition to instruction in social service in Christian schools, there is a more general work of enlightenment, which is attracting increasing attention. This seeks to arouse those who are well past student days to the need of social change. This task has been emphasized chiefly in China, where it has been recognized as an imperative necessity if anything approaching democratic institutions is to succeed. The people must understand the position and needs of that land, and what the West can offer, both in the matter of material progress and that of social readjustment. Mr. Whitewright's museum at Tsinanfu, the capital of Shantung, with its recently opened branch institute for soldiers near the barracks, was a pioneer in this line of service. Through the museum, in which, in addition to zoological and other similar departments, there are displayed by charts, models, etc., the achievements of science and the relative position of China; through its lectures on hygiene, social progress and the in-

fluence of Christianity, and through its reading-room, it is gradually permeating the whole province. During the year 1913 the number of visitors by actual count was 322,025, of whom 39,862 were women. Dr. Gilbert Reid is doing something of the same sort in Shanghai. The Y. M. C. A., through its lecture bureau, is carrying the same message to people who cannot journey to capital cities and is making available for touring missionaries the material needed for this line of missionary endeavor. The social note is being sounded also by such evangelists as Mr. G. Sherwood Eddy and his associates. Classes in domestic science have been used in Japan to attract within Christian influence those who would never attend a Christian service, and have at the same time enlightened women from the highest circles about questions centering in the home. In all mission lands the missionaries are attempting to carry on this work of enlightenment, but there is a call for its further emphasis and its development by those especially trained for such lines of service. The mere presence of the missionary, the example of his home and his manner of living, and the work of the doctor and nurse all tend in the same direction. They arouse new ideals, and it is for the missionary then to guide the people in their realization, and in blending with native customs and institutions the best which the West can offer.

INDUSTRIAL ADVANCE.—One of the primary needs of the Orient is for industrial progress in order that the mass of the people may be able to live under proper conditions and enjoy something approaching the "abundant life" which Jesus came to give. This social task must include the scientific study of the resources and needs of the various countries, and the discovery of those lines of development which will best advance the condition of the simplest villager as well as that of the dweller in city or factory town. It must teach thrift and wise methods of using income. It must give lessons in buying, selling and saving, and in sacrificing the desires of the present in the interest of future well-being. Missions cannot do all of this work, or even

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the greater part of it; the task is too great for the limited number of missionaries. Yet missionaries are contributing much to this line of social service, and in connection with the entire work of industrial education, as well as with the supervision of work in smaller communities, there is a

demand for workers who can render social service of this sort.

The above are but samples of the lines of social service which have been entered upon by missionaries, and for the development of which more and better trained workers are needed to-day.

THE NEW ASPECT OF MISSIONS

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Missionaries have always been inspired by the loftiest aspirations of their own times. They have always been the messengers of the best spiritual products of a higher to a lower civilization. The motives to missions have invariably been unselfishness and brotherly love, both of which have prompted noble men and women to carry to their less favored fellowmen the message of faith, hope, and love. In this general message have always been, however, other things of a less permanent nature, perhaps, but vital, nevertheless. It is these changing aspects of missions which concern us just now.

The earliest missionaries carried the message of immortality to a world hungering for some assurance that man is not like the beasts of the fields or like the flowers which bloom in the morning but fade and die before sunset. To a world steeped in pessimism and almost complete despair there could be brought no more welcome news than that of the resurrection, with its assurance of eternal life. Likewise to a world hardened by almost perpetual wars and particularly by Roman oppression, the gospel of peace and of love was highly welcome. In the Greek and in the Roman world these aspects of the Christian religion were most needed, and they were, consequently, most emphasized by the apostles and other early missionaries.

It was different when the gospel was to be brought to savages and barbarians. Here the message had to be supplemented with the principles of civilization. These people had to be taught not only to be Christians, but to live decently and in order. And so we find a changing emphasis on new factors. The missionaries now lay stress on the arts of government, on education, on agriculture, on proper housing and clothing, and other features of civilized life. They begin to lay emphasis on the blessings of peace and the evils of war. It was necessary sometimes to take drastic measures in order to curb the cruelty of chieftains and their warriors; their imagination was crude and only vivid pictures appealed to them. So we have the report that Methodius could not persuade a certain Bulgarian King to employ more humane measures with his subjects until he produced a painting on which the bliss of believers and the tortures of the non-believers were presented in lurid colors. And Boniface, the apostle to the Germans, could not shake the belief of those people in Wotan until he chopped down the oak sacred to the deity, while the believers in that Teuton god stood around momentarily expecting the apostle to be killed by thunder and lightning at the behest of their enraged but powerless divinity. It was good Biblical doctrine to demonstrate the superiority of one's own God. Did not the prophet Elijah enter into a contest with the priests of Baal to prove the superior power of Jehovah? The god which answered with fire was to be recognized as superior, and Jehovah met the test, while Baal failed. (1 Kings 18.)

Still later, when times were comparatively peaceful, the missionaries applied themselves to look especially after the sick and the afflicted. With this stage we enter into modern times, with its hospitals, medical staffs, and nurses. It is still necessary in many cases to have farmers and blacksmiths, carpenters and gardeners connected with well-equipped mission stations among barbarians and savages, while hardly any station can afford to omit some kind of provision for healing the sick and improving health and sanitation. Is this change merely an accident or is it a part of the modern conception of Christianity?

It was said above that in each age missionaries had carried the best products of their civilization to their less fortunate brothers—hope when hope was needed; government when there was an imperative call for that; the mitigation of cruelty when subjects suffered from it; the relief of sickness and disease. The modern conception among the most advanced Christians is merely a reflection of the best

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modern thought in regard to health. The medical men and the sanitarians are convinced that good morals are at least promoted by good health. Our investigations into criminology and the lack of development among many children have convinced us that in the vast majority, if not in all cases, there is some physiological reason for this retardation in moral and mental growth. It is more and more recognized that good health is the foundation of good morals and sound mentality. Our best missionaries have not been slow to recognize the importance of this fact, and their endeavor is more and more directed toward improving the health of their charges as a preliminary to improving their morals. In many cases this conception is still in the negative stage, and stress is still laid on the healing of disease. This is absolutely necessary, since positive programs cost much money and require comparatively large staffs. The ideal of these men is, nevertheless, the procuring of sanitary conditions, especially in the tropics and sub-tropics, and hygienic measures in dwellings. The fact is coming to be recognized that religion which springs from fear of death is not of the highest type. It is the religion which is born of the power to do, to cooperate with God in the bringing about of the Kingdom of God here on earth, and to raise the social level, that is true to the spirit of Jesus and to the best modern thought. The missionary who is satisfied merely to repair damage after it has been done no longer represents the best type of Christianity.

The objection may be raised that it is the missionary's work to save souls, and not to look after the health of his flock. It undoubtedly is that. The only question is as to means and as to kinds of souls saved. Is it better to let a man go astray and acquire all kinds of bad habits during times of low vitality, or to keep him in good physical condition and have him acquire good habits right along? Is it easier to have a tree grow straight, or to straighten out a crooked one? Attention to health is prevention of the utmost importance, and sooner or later missionaries will recognize that this work is eminently worth while. It does not mean abandoning the saving of souls; it means the saving of souls which have not gone as far wrong, because there was greater vitality to support good intentions. We have recognized this principle in our school work; we are now coming to recognize it in our treatment of criminals; and sooner or later we shall have to recognize it in our attitude toward those who still look upon disease as the affliction of some deity instead of as the result of unsanitary conditions and unhygienic or immoral living.

A minister wrote a book some years ago under the title "Health and Holiness", in which he showed that the old conception of disease and holiness was fast going out, and that saner views had come into the church. If this view is applied more generally to missions it will mean a revolution in our whole attitude, because it will show us how to build from the bottom up instead of from the top down. It will put prospective Christians into a condition where they will not only profess belief in Jesus, but will be able to obey his commandments.

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Gospel of the Kingdom

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23. The Obligations of Citizenship.
30. The Duty of the Church.

February.—Community Welfare.

6. Social and Sanitary Surveys.
13. Social Exhibits.
20. A Community Program.
27. Social Agencies and Community Co-operation.

March.—Motion Pictures.

5. The Problem.
12. Censorship.
19. Local Legislation.
26. The Church and Motion Pictures.

April.—Home Rule for Cities.

2. Present Conditions.
9. The Cost of Inefficiency.
16. Municipal Home Rule, Pros and Cons.
23. Administration by Experts.
30. Municipal Ownership.

May.—Strikes.

7. The Causes.
14. The Employee's Side.
21. The Employer's Side.
28. The Public.

June.—Politics.

4. The Dignity of Politics.
11. Partisanship.
18. Party Alinement in Local Elections.
25. Politics and the Pulpit.

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2. Conditions in Prisons and Jails.
9. Prison Labor.
16. The Honor System.
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20. The Law's Delay.
27. The Cost of Justice.

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3. Its Possibilities and Impossibilities.
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29. The Candidates—As They Should Be.

November.—Town and City Government.

5. How Municipal Government Came to Be.
12. The Necessity for Municipal Government.
19. Various Forms of Municipal Government.
26. What Municipal Government May Do.

December.—City and State Police.

3. History of City and State Police.
10. Their Necessity—Difference Between City and Country.
17. The Police as a Social Force.
24. Policemen and Policewomen.
31. Police Department and the Social Problem.

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14. History of State Government in the United States.
21. Necessity and Function.
28. Forms—Republics and Monarchies.

February.—National Government.

4. History of National Government in Europe.
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25. Function of National Government in the United States.

March.—International Relations.

4. Meaning of Internationalism.
11. Influence of Labor on Internationalism.
18. Increasing Necessity for Larger World Relations.
25. Opportunity for a New Internationalism.

April.—Missions and Social Service.

1. The Old Conception of Missions and the New.
8. Present Conditions in Missionary Fields.
15. Increasing Need of Social Service.
22. Social Service Agencies.
29. Different Forms of Social Service.

May.—Commerce.

6. Basis of Commerce.
13. Growth of Commerce.
20. Civilizing Influence of Commerce.
27. Socializing Influence of Commerce

June.—Manufactures.

3. Conditions.
10. Extension in the United States.
17. Extension in Europe.
24. Socialization—Occupational Standards.

July.—Recreation.

1. Do We Need To Play.
8. Education Through Recreation.
15. Recreation as a Spiritualizing Force.
22. Recreation as Re-creation.
29. Recreation—Commercial, Municipal, Private.

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5. The Welfare Responsibility of the School.
12. The Public School.
19. The Sunday School.
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The Power to Overcome Environment—

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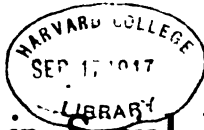
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EDUCATION AND DEMOCRACY

Our thinking on all subjects is largely determined or deeply colored by the kind of government under which we live. In an imperialistic and aristocratic government even the religious life takes on the forms and speech of royalty. In hymns and prayers and sermons God is habitually represented as king. His service takes on courtly forms and usages. His government is autocratic instead of paternal.

In imperialistic governments men become accustomed to bear authority. Self-government and personal initiative are correspondingly repressed and discouraged. The great Tolstoy, with his wide vision and profound insight, saw that the Russian people were losing these most valuable qualities under the narrow régime of the prevailing system. He sought to establish on his own estates schools of a broader curriculum, but the government was quick to discern the lurking danger and suppressed the schools.

In a democracy every man with a ballot in his hand is a constituent element of the government. We, the people, are the government. The character of the government, accordingly, rests solidly and finally upon the intelligence of the citizens. The stream cannot rise higher than its source. A democratic government, when accepted in all its corollaries, is a complete bar to all narrow schemes of education. This joint ruler, with his fellow men, in a great government must be much more than a clever craftsman or able wage-earner. He must be educated, led out, into the estate of a self-governed, intelligent manhood. Every door opening into the wide and various life of a great government must be thrown wide open before this ruler of himself and others. He is not simply an occupative tenant. He is a citizen. With his fellow citizens he is a ruler. As such he must know himself and the scope of his obligations and privileges. Democracy determines the range of education. Here, for example,

is a raw, lank youth splitting rails. The autocratic government says, "I need him; I must have rails. He must be taught the art of rail-splitting in the most efficient way." The democratic government says, "Not so; he is my citizen. I do not know what possibilities are hidden in this ungainly youth. I must develop him as deeply and variously as possible." Autocracy makes a clever rail-splitter; democracy makes an Abraham Lincoln. When America has demonstrated that many of the nation's leading men in government and finance, in art and science, and literature have come from the ranks of farmers' sons and mechanics and day-laborers, from street urchins and newsboys, it will not do to go back to systems founded on the hard and fast concepts of autocratic governments with their sharply defined classes, aristocracies, and rulers "born to the purple." "The movement for vocational education conceals within itself two mighty and opposing forces, one which would utilize the public schools primarily to turn out more efficient laborers in the present economic régime, with certain incidental advantages to themselves, the other would utilize all the resources of public education to equip individuals to control their own economic careers, and thus help on such a reorganization of industry as will change it from a feudalistic to a democratic order." We must beware how we turn from a system of education whose basic concept is "the development of human beings" to one which is simply a training for certain specific occupations. We must not "assume that the needs of education are met if girls are trained to be skilled in millinery and cooking and garment making, and boys to be plumbers, electric-wirers," etc. The East Side cigar-maker, living in an eight by ten dingy room, sends his bright boy to the public school. Woe betide the boy and the country if that school devotes itself to making him a more clever workman than his father before him! The entire

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system of democracy is inverted and works downward instead of upward. Our democracy becomes an internal disease and not a spring of abounding, outgoing life.

We must never forget that any discussion of education which does not instinctively rise into the light of religion is a poor earth-bound thing, empty of both true utility and inspiration. The school misses the purpose of its being if it fails to hold steadily before it the fact that it is dealing with a child of God.

"A creature moving about in worlds not realized,

High instincts before which our mortal nature

Doth tremble like a guilty thing surprised;
Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master-light of all our seeing."

This is no place for what we call "religious instruction in our public schools." It is a demand for teachers, not simply book experts; for men and women vitally conscious of their own divinity and warmly, lovingly sympathetic with the young immortals whom they are training for the great destiny that lies before them.

JAMES H. ECOB.

EDUCATION AND VOCATIONAL GUIDANCE

E. B. GOWIN, PH.D.,

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August 5th.—Vocational Guidance.

SCRIPTURE LESSON.—In 2 Chron. 31:21 is a description of the finest type of workman, a man enamored of his task, who, in every humble detail, saw a great purpose being wrought.

DRIFTERS.—In a certain dish-washers' union of seven hundred members, one hundred are said to be college graduates. Think what this means—men who had gone through the training which should inspire leadership drifted into this menial task of public restaurant dish-washer! One member of this union, himself formerly a college instructor, says: "Naturally, I do not care to reveal my name. We represent a class of men who have found ourselves unable to cope with the harsh requirements of life. We are absolutely unfitted for business life, but I might have succeeded if I had had even a rudimentary knowledge of business affairs. I was unmarried and came West with just enough money to last me a week. At first I tried some work, but I was unable to endure its hardships, so I became a dish-washer."

The foregoing is the confession of a drifter, and drifters are found everywhere. If you come to know some harvesting crew which migrates over the Western wheat-

fields, you will find in it men who should themselves be owning rich farms instead of seeking chances to work on one. If you study tramps, you will find that many are men who should be driving trains instead of stealing rides. If you stand in sympathetic mood beside the Bowery bread-line, visit employment agencies, look over "want ads," hold in your hand the many applications received for the most ordinary positions, it is clear that here, too, are men whose ability has been feebly or unwisely directed. It is evident that the world has many drifters, and drifting is dangerous.

PRESENT OPPORTUNITIES.—This is pre-eminently the day of big tasks for all who will qualify. The farmer in 1912 raised a crop which sold for \$9,532,000,000, an increase over the year before of more than \$1,000,000,000. Into the manufacturer's factory pours a large part of this enormous raw material, and from the shipping room issues an annual product of necessities, comforts, and luxuries worth \$20,767,000,000. Manufacturing has added enormous value to the raw products and furnishes employment for an army of nearly 8,000,000 men. To carry these products back and forth demands railroads. We have them, requiring 2,000,000 freight-cars and manned by 1,600,000 employees.

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Other activities are on the same gigantic scale. Our merchants have their bales of goods piled high in the warehouses of China and South Africa, and at home every American is able to buy of his local dealer products formerly denied a king. The engineer directs the building of tunnels under rivers, or throws great dams across a Nile or Mississippi. The chemist discovers a new food product and renders valuable what was formerly waste, and becomes the right-hand man of the manufacturer. Then there are the millions of builders, machinists, factory employees, doctors, lawyers, teachers, civil service employees and countless other workers—a vast army with mighty tasks.

But the youth of our day seldom scents these opportunities in an individual way; he has had no grip at first-hand with a real job which thrills him with its possibilities and inspires him to work with all his might. He lacks vocational vision; and without vision he can not develop.

A boy in one of the little villages of one hundred years ago knew something of practically every vocation. The boy could watch the blacksmith at work, he could see the weaver weave and the baker bake. He had some understanding of what was done by the minister, the doctor, and the lawyer. The teacher and the whole community knew him twenty-four hours of the day and were interested in what he was going to be. So, making use of their well-founded advice and of his knowledge of what the few simple trades offered, he early made his choice wisely and was fitted into his life-work.

But that simple industrial system has become wonderfully complex. Men no longer do things; they do one thing, often only part of one thing. Mercantile life to-day has so many different kinds of establishments and so great a variety of work in each that the average boy is bewildered and wastes much time in trying to find out from first-hand experience for what he is best fitted. Work is now done by the specialist; there are so many different positions in engineering and manufacturing, and so definitely is the work partitioned off that in a modern shoe-factory, for example, one

man may spend his life in simply making heels. Our economic and social system is like a gigantic watch into which myriads of men, like wheels, must be adjusted. But, unfortunately, there are no all-skilled adjustment-makers, and the danger is great of round boys getting into square holes.

This means a misfit for a time or for life. Cowper tried to be a lawyer; Goldsmith tried to be a physician. Both failed miserably, but they made brilliant successes in literature. A. T. Stewart was unsuccessful as a minister, and did not find teaching congenial. The failure of a friend to whom he had loaned money left him the possessor of a dry-goods store—something for which he was fitted. Schiller started to train himself for surgery. Handel, according to his father's plans, was to be a lawyer. Claude Lorraine was apprenticed to a pastry cook. But drama, music, and paintings claimed them and the world was enriched by their genius. Every man is good for something. He must put forth effort, but this effort should be directed toward that for which he is fitted.

VOCATIONAL TRAINING.—Here is offered a practical solution. The theory of such guidance is simple, viz., that both the various careers and the people who are to adopt them be first analyzed with care, and that from this analysis there be made the most workable combination possible. But can vocational guidance assure success to every one? By no means; some lack ambition, being minus the positive qualities which make wishes real. Vocational guidance is no panacea for such deficiencies.

Granted, however, that the person has capacity, vocational guidance will discover in what direction this capacity is most strongly developed, will warn against "blind alley" and other positions unsuited to one's best development, will point out where the best possibilities are, and offer constructive suggestions as to how these vocational opportunities should be utilized.

Not all persons are competent to perform this service, it may be well to note; and occasionally those most incompetent are far from modest in their claims. One self-styled "expert" in this field claims to be able to select a person's vocation merely

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by examining a sample of his handwriting, another deduces all such information from his astrological chart, yet another requests a call at his office that he may run his finger through the questioner's hair and feel the "bumps" on his head. Usually all such persons are pure charlatans, whose real purpose is the securing of that fee which the anxious questioner is required to pay.

The true vocational counselor does not use such methods. He studies with care the various occupations, asking himself such questions as, What particular advantages has this vocation as to salary, social position, safety, opportunity for advancement? What are its most serious disadvantages? What is the salary to start with? What salary could persons of average success expect in their prime? What is the demand for regular employment? How many years has the average active career in this vocation? Is the opportunity for advancement rapid or slow? What natural qualifications are required in order to render this service? What natural qualifications are desirable? What general education is required? What special preparation is necessary? What time is required for the special preparation? What does it cost? How is this special preparation secured?

This is a somewhat formidable list of questions. Yet if a young man is to devote twenty, thirty, even fifty years to this particular vocation, are not all such questions important? The vocational counselor believes that they are, and in preparation for his work he studies the various occupations intensively.

This study of the vocation, however, is only one-half the task. Before adequate vocational adjustment can be brought about, it must be supplemented by a study of the person who is to fill the position. Here, again, the counselor has a long array of questions. Is this person strong, in good health, vigorous, of sound body? Is he accurate, orderly, mentally alert, studious, careful, deliberate, adaptable? Does he possess initiative; is he fond of change, can he manage people; is he idealistic or does he favor only positions that pay well? The counselor, before he has finished these and other similar questions, is pretty apt to find

that "Know thyself" does not apply to persons calling upon him for advice. These persons do not know themselves except in a vague, introspective way, and it is important that in choosing careers they estimate their abilities and defects both accurately and fairly.

Vocational guidance, then, calls for hard work, much searching into the depths of human capacity on the one hand and the various occupations on the other. It means the rescue of men and women from vocational failure, the multiplication of men like Hezekiah. "And in every work that he began in the service of the house of God, and in the law, and in the commandment, to seek his God, he did it with all his heart and prospered."

August 12th.—Industrial Schools.

SCRIPTURE LESSON.—"Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). This proverb deserves its world-wide currency, for it rings true for us no less than for the people of antiquity. Do our people find it hard to get along? Are expenses difficult to keep within bound, wages and salaries low, unemployment prevalent, profits small, saving difficult, and the bank balance dwindling? Under different guises, but still essentially the same, such trials have always faced mankind. To a Solomon, however, they were a spur to renewed efforts, increased skill, superior workmanship.

PRESENT-DAY METHODS.—The problems of our day differ from those of Solomon's; they have a different setting and call for different methods. Yet Solomon's principle of diligence remains unaltered, and is recommended and put in practice by leaders in the industrial world.

In Chicago there is in session four days a week a school for wagon-drivers. The Wells Fargo Express Company believed that its employees should be trained, and proceeded to do it. Regular school sessions for wagon men, occupying the entire day, are held on four days of each week. Not fewer than four of the regular wagon men are detailed to attend the sessions on each

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day, and as many more as can be spared at any one time take advantage of the opportunity to become familiar with the rules governing their several duties. In the class each point is thoroughly discussed and the men are drilled in its meaning and importance. Following the discussion, illustrations are given which show the practical application of the theory involved. In discussing the subject of safety, accounts of accidents are given, illustrating the nature and consequences of carelessness, and how such accidents, by caution, could have been avoided. Under "accidents and personal injury" special attention is given to "Safety First." Emphasis is laid on the importance of making a complete report of every accident, no matter how seemingly unimportant. Illustrations are presented of minor accidents which developed into expensive litigation that could have been avoided had those involved made immediate and full report of the accident when it occurred. The men are always impressed also with the fact that litigation may be only one way in which the company may suffer. A dissatisfied patron may be the cause of as much actual loss as an expensive law-suit.

At intervals each man is examined in all the branches which his work involves. Constant effort is made to arouse in every employee an appreciation of the importance of equipping himself with an understanding not only of rules but of the principles back of them, that he may be fitted to represent Wells Fargo with credit to himself and the company. Since everywhere to-day courtesy sounds the key-note of business success, no opportunity is missed to impress upon the men the value of courtesy. "Get the Thank-You-Habit" has become a slogan in the classroom.

Chicago officials are giving unqualified support to the Department of Instruction, believing that results will show not only increased efficiency in service, but a marked reduction in claims and litigation. The employees are taking interest in the work as it develops, and appreciate more and more the opportunities that will open to them through preparation for a higher order of service.

The employer who succeeds in business to-day does not believe in botched work, frequent errors, and the low wages which go with such performance. Says J. Ogden Armour, president of the company doing an annual business of \$500,000,000 and employing 40,000 men:

"To me, every boy, every young man who enters our employ is an investment. If he fails to grow, to advance, he is a bad investment and we are the losers. If he makes a mistake, instead of criticizing him we try to find out what led him to make the mistake, then aid him in avoiding its repetition.

"If a man finds fault with a boy without explaining the cause to him, I won't fire the boy, I'll fire the man," one of our department heads said the other day: "We have not a square inch of space in this organization for the man who criticizes a subordinate without telling how to do the thing better."

"We try to give our boys a fair chance to learn the duties of clerks and other employees just ahead of them. If one of them has been with us a year and is still only an office boy we are inclined to feel that we made a mistake in hiring him. A few months ago one of our officers asked a hundred boys to write out and submit their opinions of our office organization, criticizing, praising, or suggesting changes as they saw fit. The boys hit every weak spot with the certainty of target-shooters, and some of their advice has proved most valuable.

"If in filling an important position tomorrow I had to choose between a man of ordinary ability who had trained himself in our employ and a man from the outside apparently more brilliant, I would not hesitate a moment in deciding. The home-made product would get the job. If the day ever comes when this company will have to go outside its own organization for its leaders, I shall feel that we have failed to live up to our opportunities and our ideals."

These companies are not alone in believing employees should be trained, but, indeed, are typical of leading business executives. These executives are anxious to have on their pay-rolls employees who desire to do superior work; such employees, they are convinced, should be taught how to do this superior work and be advanced in salary as their earning power increases. This is the purpose of the training offered in business establishments.

Manufacturers have often developed

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schools for apprentices. Young men with a grammar-school education and a natural mechanical ability are enabled through these schools to secure a thorough trade training as machinists, die and tool-makers, pattern-makers, iron and steel and brass-molders, steam fitters, printers, etc. The apprentices are taught the practical processes of their chosen trade in rooms provided for this purpose; and they receive classroom instruction in the related sciences, so as to develop an industrial understanding and intelligence. This broad training gives an appropriate knowledge of machines and machine processes, materials and their properties, manufacturing methods and cost of manufacture, business organization and industrial conditions.

Young men with a high-school education are trained for semi-professional service of a technical or business nature, as draftsmen and designers, electrical and steam-turbine testers, construction and manufacturing engineers, or as stock-keepers, factory-cost and accounting clerks. They are taught the practical side of their work in specially supervised machine-shops and winding departments, in drawing-offices and testing-rooms, and in stock-rooms and business offices of the company. Comparing the superior opportunities open to the skilled workmen, as compared with the unskilled laborer's, we must agree that apprenticeship schools merit a most hearty approval.

Some manufacturers offer more advanced courses, enabling their employees to train as chemists, electrical engineers, civil engineers, mechanical engineers, designers, production engineers, etc. Such courses, in the factory itself or at places nearby, enable the men to secure a technical education with minimum expense and to combine the theory learned in the schools with practical business experience.

The best methods of selling goods, by which is meant not merely securing large orders but of giving the customer good service in purchasing and using the commodity, are being taught the sales forces of factories and department stores. The mail-order houses similarly instruct their new employees; and the telephone companies, before they permit their young lady

employees to take charge of switchboards, impress upon them the value of speed, accuracy and courtesy.

Such instruction has personal interest for each of us, since it enables us as consumers to enjoy cheaper commodities and better service. To the employee its import is far deeper. Through the influence of industrial schools he can increase his earnings, advance himself to a higher position, and develop that joy in work which can come only to the true artist.

August 19th.—The Public School.

SCRIPTURE LESSON.—“Wisdom is justified of her children” (Matt. 11: 19).

THE SITUATION.—For eight years in the grades children spend approximately one hundred and eighty days annually—a considerable investment of time and effort on their part and a much more serious investment on the part of parents. High school increases this by a half. A college course adds another four years, entailing even fuller sacrifice of time, effort and funds. To what end? In view of the efforts and sacrifices, something worth while should accrue to justify these efforts and sacrifices.

Why have schools at all? Man in the thousands of years during which he has inhabited the earth has been undergoing a slow but gradual improvement. Human beings through long years have been pushing toward civilization. In this long advance from savagery toward civilization mankind has learned many useful, practical things.

A man beginning work in a typewriter-factory would not collect some pieces of metal and small tools and, with no regard whatever to the methods of manufacture worked out by the firm during its twenty years in the business, set to work to construct a machine. No machinist does it that way. First of all, he learns the valuable methods, the fruits yielded by the firm's twenty years' experience; and upon these he soon takes his place as a competent workman.

So with the wisdom accumulated through the ages. Your grandfather accumulated

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some of it, his grandfathers did likewise, and so on into prehistoric times. It has been a long, hard study to develop these bits of wisdom; once accumulated they are a storehouse of priceless value. But babies are born without this knowledge; as they grow to maturity they must somehow attain it.

Parents nowadays are not in a position to impart this knowledge systematically; they are busy with other things; moreover, this body of knowledge has become so vast that only through expert methods can the task be accomplished with even a fair degree of completeness. Accordingly, the reduction of this accumulated wisdom to its bare essentials and the imparting of these to young people skilfully become the task of specialists; in other words, teachers. The public school is a means to a definite end.

THE PROBLEM AND THE SOLUTION.—No one can learn all things. The knowledge accumulated through the ages, and accumulating still more rapidly now, has become too extended for a person within the short span of his life to encompass it. Selection is essential. With knowledge so extensive that knowing all things is impossible, and with the public school's claim upon the pupils' time and efforts, a drastic selection of subjects is necessary. The subjects that yield some benefit must give way to those which yield most benefit.

What knowledge is of most worth? This worth depends solely upon its helpfulness; as an end in itself it is without avail. We therefore conclude that public schools must teach those things most needed for effective living to-day. Since the business of the public schools is not the preparing of young people for life in ancient Rome or in the Greece of 200 B.C., education must be kept subordinated to the practical arts. The test of the public school, therefore, lies in what its graduates are able to do in their communities.

It has long seemed to those viewing the public school critically yet cordially that undue emphasis was laid upon what resulted in returning to the community merely an educated consumer. The young man had become acquainted with the glories of Greece and Rome, had developed an ap-

preciation for art and music, and was possessed of idealism and some appreciation of poetry. He was a carefully trained consumer, ready to pick and choose among the good things of life. With a \$3,000 taste he was unable to fill even a \$1,000 position.

Parents have often at serious sacrifice kept children in school with the hope that education would enable them later on to take their places in the community as successful men and women. Yet these children have frequently come from school discontented because conditions in the actual fell so far short of conditions in the ideal and dissatisfied with the only position they were competent to fill. Cultivated tastes are to be commended, but reasonable balance should be maintained between tastes and the earning capacity necessary to gratify them.

The practical solution is that the schools train pupils not merely to consume but also to produce. Instead of graduating boys and girls longing for multitudes of things they can never get, they should educate them to earn good salaries as well as to consume with taste.

In carrying out this plan of training producers as well as consumers it will be found that some students have greater need than others to become producers in the near future. These pupils have their needs more adequately met by trade-schools, business colleges, part-time schools and continuation schools than by the high schools. Progressive communities in constantly increasing number are opening such schools for those upon whom the demands to produce are more immediate. The high-school course is being reshaped to meet similar needs. Subjects such as commercial arithmetic, book-keeping, typewriting, agriculture, commercial geography, economics, and domestic science are given in up-to-date high schools. A certain proportion of the pupils will go to college, and for these the above subjects are not necessarily designed. The real test of the public school's work is not the number prepared for the general culture college, but the number prepared for the community. In trying to make the high school merely a preparatory school for college the community is cheated of its just

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rights and the majority who do not enter college have alien claims superposed. While it should afford those who wish to attend college the training desired for entrance, the high school is the people's college, its course dedicated to the people's service.

All training is a means to an end, not an end in itself; its real justification lies in developng in us willingness and ability to live lives of usefulness and service. Every one should find his proper niche and in it toil with joy and effectiveness, whether this requires him to pass from the eighth grade directly into a trade-school or to train for twelve years more in order to enter professional life.

THE VOCATIONAL COUNSELOR.—Among the many kinds of training afforded to-day, how is the public school pupil to select that best fitted to his particular requirements? In a matter involving considerable expense on the part of the public and such possibilities for ill in the pupil's life he should receive that careful guidance which is the function of the vocational counselor to give. The public school in adding the vocational counselor to its staff claims only that pupils and vocations should be brought into effective adjustment, and that each pupil should pursue the kind of training which best insures that end.

The various kinds of training, therefore, are to be regarded much as a set of carpenter's tools, each tool designed for a certain purpose and able to serve the skilled workman best when used for this special purpose alone. When pupils and teachers, aided it may be by the vocational counselor, approach our educational problem from such a point of view we may expect with confidence a very real increase in individual happiness and a vast advance in national effectiveness.

August 26th.—The Sunday-School.

SCRIPTURE LESSON.—2 Cor. 3: 5, 6. "Our sufficiency is from God," says the Apostle Paul; "who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter kill-

eth, but the spirit giveth life" (2 Cor. 3: 5, 6).

WHY THE SUNDAY-SCHOOL.—The Apostle Paul, in addressing the Corinthians, thought to build up with them a vital Christianity. He would have them encouraged, quickened in spirit, made valiant to subdue dally temptations and eager to maintain themselves on the high planes of spirituality. The Corinthians' problem is ours, and Paul's message to them is a saving power to us. People in encouraging numbers say that not only does Paul's message have a value to us, but that the Scriptures in their entirety are of so vital import that children should not be left to learn of them by chance, but should have opportunity for systematic study. Hence, among other agencies, the Sunday-school.

The great purpose to be achieved by the Sunday-school ought to spur us on to make of it a most efficient instrument. Efficiency means the best way of doing things, and in that respect Sunday-schools, no less than business establishments, ought to be its ardent champions.

THE TASK.—What might the Sunday-school do to increase its efficiency? Within its ranks are those intent upon improving its lessons, training its teachers, raising the grade of its supervisors, devising special features to arouse the enthusiasm and hold the interest of pupils. The first step toward increased efficiency is the belief that improvement can be, and should be, brought about. Hard upon that will follow the practical ways and means through which the improvement desired is realized.

In the work of any institution form tends to supplant content. So easy is it to form habits, to follow the old paths unseekingly, that the Sunday-school constantly faces the danger of routine, of becoming stereotyped, mechanical, its message one of words, words. When teachers and superintendents and other friends of the Sunday-school are not alert its training is apt to fit pupils for life in Jerusalem, as the Latin teacher would prepare the high-school boy for Roman citizenship, the Greek teacher for the age of Pericles.

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Is it to glorify old Judea or to Christianize present-day United States that the Sunday-school functions? Are we to bring about the new day in the pupil's heart, or are we to direct his gaze backward and exalt for him symbols and forms long since outgrown?

JESUS'S METHOD.—"Except your righteousness exceed the righteousness of the scribes and the Pharisees," declares the Master, "ye shall in no way enter into the kingdom of heaven." Jesus in his own career points the way. He knew humble fishermen as friends, sympathized with the poor widow, healed the blind man who sat by the wayside begging, discoursed at ease with the learned Nicodemus, confuted the Herodians, handled with masterly fashion the impulsive Peter, the poor Lazarus, the rich Zacchæus. In short, Jesus was thoroughly in touch with the people of his time, and he went about doing good.

Jesus knew the Scriptures so completely that the chief priest and the scribes were nonplussed again and again. Yet when a multitude of humble folks gathered to hear him it was not words of great learning but a stimulating though simple parable which fell from his lips: "Behold, the sower went forth to sow," etc.

To become the real followers of Christ, whom it is the function of the Sunday-school to produce, we must hold fast to the spirit of his teaching rather than the letter. We must seek to do not the things which he did then, but those which he would do now. We must grasp the essentials of his message and use the truths to solve the problems of a new age. This is an inspiring task for the Sunday-school.

The teacher, as he faces the Sunday-school class, has not alone the Master's work to do, but the Master's methods to guide him in achieving this great work. For Jesus is incomparably the greatest teacher the world has ever seen, and the qualities he possessed and the methods he employed are of benefit to every teacher as an example:

First, he knew his scholars. The humble Lazarus, Thomas the doubter, the rich young man, the woman about to be stoned

for adultery, Nathaniel the Israelite without guile, the treacherous Judas, were as open books to this student of human nature. His insight was unerring, his friendship and goodness never failing. Such qualities, to an appreciable degree, every teacher can develop within himself.

Secondly, he drew illustrations abundantly from local conditions. The fishermen he appealed to in terms of their calling, telling them that he would make them fishermen able to catch men. The fig-tree, the vine, the sheep, the birds of heaven, the little child placed in the midst of questioners, the girding of himself with a towel and washing his disciples feet—by such examples as these the Master made his teaching vital. The teacher to-day who aims to make his instruction vital need seek no farther than the experiences of his pupils to gain illustrations in abundance.

Thirdly, he held attention and aroused interest. The words of Jesus, couched in terms of every-day experience, carried meaning to all hearers. He knew also how to quicken curiosity, to ask thought-provoking questions, to strike hard when occasion demanded. Those who heard were "astonished at his teaching." The message of Jesus penetrated; it struck home and freed the spirit of its shackles. "Ye shall know the truth, and the truth shall make ye free," was a message from which succeeding generations of teachers may draw inspiration. This message of a liberator, of one who encourages freedom and self-development, is needed to-day, and its power over attention is quite the same as heretofore.

Fourthly, he was an example. The apostles, as they listened to his teaching, also saw the lesson in his example, and it is doubtful if the latter were not even more impressive than the former. Kindness, love, knowledge, strength, self-control—these in Jesus were so perfectly blended that his followers seemed ever to have been absorbed in the significance of his person. In order to measure up to this fourth phase the Sunday-school teacher faces a severe requirement, yet what other could be so conducive to personal growth?

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Fifthly, he incited his pupils to self-activity. The Master never left his hearers intellectually convinced but inert. His aim was to rouse the will to action, to set people to do something. "Every one, therefore, that heareth these words of mine, and doeth them, shall be likened to a wise man." The Sunday-school teaching which dwells solely upon the beauty of Christ's life, of its purity and hopeful philosophy, loses this chief merit of the Master's teaching—that of spiritual growth through self-activity. "Be ye doers of the word, and not hearers only." The truths learned in Sunday-school should be as fruitful seed which will blossom into good deeds manifold.

MAKING A LIVING

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There are few people unfortunate enough not to have to make a living. This statement should be understood literally, not as a figure of speech. Making a living does not necessarily imply manual labor or office drudgery, but it implies systematic effort of some kind. And it is this concentrated, prolonged, and diligent exertion in order to make a living which develops us, and which we call a vocation. With a vocation go, however, a number of other things.

There is, first of all, a fairly clear distinction between an occupation and a vocation. By occupation is meant merely the making of a living, and this is the principal point in an occupation. The making of a living is of secondary importance in an occupation; its predominant feature is the expression of oneself, or realizing oneself, as the philosophers say. There is a very great difference between the man who is occupied, and the man who has a vocation. Both make a living with their work, but to the one it is a means to an end, to the other it is the end. The one watches the clock and lays down his tools at the stroke of six; the other keeps at it as long as he can, because he enjoys it. The parable of the "good shepherd" brings this difference home to us under the terms of the good shepherd and the hireling. The former will do anything in the pursuit of his work and consider it a privilege to make even sacrifices; the latter, if faithful, will go just as far as his duty demands, and no farther.

There is, furthermore, a difference in satisfaction derived from an occupation and a vocation. Just because a man follows an occupation merely with an eye to a living, he must seek satisfaction elsewhere. The job will be more or less of an annoyance, a necessary evil with which one "must put up." The attention is usually somewhere else, except in so far as the pay envelope demands its concentration on the work. There may be a stimulus in increased pay, and greater exertion may be sustained in the hope of promotion; but just the same there will not be wholehearted service with a single eye. The man who follows a vocation derives a keen satisfaction directly from his work. It may pay well—so much the better; it may pay poorly—never mind. The principal thing is attained, nevertheless; the man expresses himself in his activity; he is creative to a certain extent at least, and that always means satisfaction.

Finally there is a difference in success. So many men claim that they are not successful because opportunity never came to them. They may well be asked whether they were willing to make some kind of sacrifice for opportunity. When a young man insists on having a good time, marrying very young, and spending all that he earns, while another studies at night, saves his money, and is willing to go through college with few luxuries—it is foolish to talk of opportunities. The former never saw his; the latter made one for himself. There is no trick about the matter at all; no fate interferes with the one and favors the other—it is simply a result of the law of cause and effect, or, as the Scripture puts it, of reaping

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what one has sown. It stands to reason that the man whose heart is in his work will succeed where another man fails. Keeping office hours is good enough for routine work and ordinary duties, but its faithful performance will not, as a rule, bring more than a good living. The man who is everlastingly thinking about changes and improvements in his work, and who is not afraid to take risks, is likely to succeed because he has measured the possibilities of different chances and selected the one with greatest promise.

The influence of work extends, however, not only over the individual but over the whole family. Formerly the family bonds were much stronger than today because occupational and vocational bonds were stronger and more numerous. In the vast majority of cases the different members of the family worked together. While this furnished frequent occasions for friction, it provided at the same time many opportunities for helpfulness and the expression of kindness and affection. At any rate, the financial status of the members depended on this co-operation. It was inevitable that they should regard each other, if not with greater affection, at least with more consideration, since they were dependent on each other.

It is different today. The son no longer follows the father's trade; the daughter no longer assists the mother at house work; each follows a separate path. Economic independence means greater independence in the family circle. As the little boy said who was reproved for his waywardness: "Pa can't say nothin'; I pays the rent!" One hundred years ago such a statement would have been impossible, because whatever work the boy might have done would be performed in the shop of his father, and he would never have known just how much he contributed to the family earnings.

From whatever point we look, then, at our work, it has a most important bearing on our whole personal welfare. It enters into our happiness, companionship, and our family life. Hence the importance of a proper choice of work so that it should be a vocation, not merely an occupation. The two chief considerations in choosing one's life-work should be fitness and opportunity for development.

Many, if not most young persons, look at the remuneration of their work. They ask themselves: Will this pay well? Are the hours long or short? Is the work heavy? Is much study required to get ahead? They rarely ask: Is this the work which I really want to do? Am I specially fitted for it? The latter questions are the only pertinent ones.

It may be said, however, that comparatively few young people know decisively what they are fitted for, granting now the willingness to choose with that end in view. So-called vocational guidance has come into existence to meet that particular need. By means of various physical and psychological tests, an attempt is made to find out the particular talent of each applicant. This branch of study is still in its beginnings, but improvement is very rapid, and it will not be many years before the vocational guide may ascertain with a fair amount of accuracy for what work a particular boy is best fitted. One should say in all truthfulness that the revelation will not always be pleasant. There will be many boys with great ambitions but without proper gifts, who will be told to choose a more humble vocation. There will be no disgrace involved in this in times to come, since a false social standard is very generally applied at present to different vocations. There is absolutely no good reason why a fifth rate lawyer or physician should be more highly esteemed than a first-class mason or carpenter. This is simply an inheritance from past ages. In the future, occupations will be esteemed according to their social usefulness. And surely a good cook who provides wholesome and toothsome food for a whole family is more useful than a lawyer who seeks to provoke trouble between two parties in order to get a job.

Opportunity for development is the other criterion which should be applied

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in the choice of a vocation. This is partly an individual and partly a social affair. The boy who wants merely a job, even though it never gets him any further, has our pity. But the boy who for lack of means is unable to satisfy his ambition to develop his talent, should receive our help. Vocational guidance will, in the future, become a social agency. It will not only try to find out what a boy is fit for, but attempt to provide an opportunity for the boy with the talent but without means. Society sustains a great loss at present owing to the fact that many talented boys are kept at work without the possibility to develop their gift. One of the chief duties of society in future will be to rescue these boys from the drudgery into which they have been thrust owing to poverty. At present such boys are only occasionally and by chance saved from a life of misery. Vocational guidance will do it regularly for the benefit of society.

EDUCATIONAL METHODS

(Abbreviated from a chapter in "Democracy and Social Ethics," by Jane Addams)

As democracy modifies our conception of life, it constantly raises the value and function of each member of the community, however humble he may be. We have come to believe that the most "brutish man" has a value in our common life, a function to perform which can be fulfilled by no one else. We are gradually requiring of the educator that he shall free the powers of each man and connect him with the rest of life. We ask this not merely because it is the man's right to be thus connected, but because we have become convinced that the social order cannot afford to get along without his special contribution. Just as we have come to resent all hindrances which keep us from untrammelled comradeship with our fellows, and as we throw down unnatural divisions, not in the spirit of the eighteenth century reformers, but in the spirit of those to whom social equality has become a necessity for further social development, so we are impatient to use the dynamic power residing in the mass of men, and demand that the educator free that power. We believe that man's moral idealism is the constructive force of progress, as it has always been; but because every human being is a creative agent and a possible generator of fine enthusiasm, we are skeptical of the moral idealism of the few and demand the education of the many, that there may be greater freedom, strength, and subtlety of intercourse and hence an increase of dynamic power. We are not content to include all men in our hopes, but have become conscious that all men are hoping and are part of the same movement of which we are a part.

It is at last on behalf of the average workingmen that our increasing democracy impels us to make a new demand upon the educator. As the political expression of democracy has claimed for the workingman the free right of citizenship, so a code of social ethics is now insisting that he shall be a conscious member of society, having some notion of his social and industrial value.

The early idea of a city that it was a market-place in which to exchange produce, and a mere trading-post for merchants, apparently still survives in our minds and is constantly reflected in our schools. We have either failed to realize that cities have become great centers of production and manufacture in which a huge population is engaged, or we have lacked sufficient presence of mind to adjust ourselves to the change. We admire much more the men who accumulate riches, and who gather to themselves the results of industry, than the men who actually carry forward industrial processes; and our schools still prepare children almost exclusively for commercial and professional life.

Quite as the country boy dreams of leaving the farm for life in town and begins early to imitate the travelling salesman in dress and manner, so the school boy within the town hopes to be an office boy, and later a clerk or salesman, and

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looks upon work in the factory as the occupation of ignorant and unsuccessful men. The schools do so little really to interest the child in the life of production, or to excite his ambition in the line of industrial occupation, that the ideal of life, almost from the very beginning, becomes not an absorbing interest in one's work and a consciousness of its value and social relation, but a desire for money with which unmeaning purchases may be made and an unmeaning social standing obtained.

The son of a workingman who is successful in commercial life, impresses his family and neighbors quite as does the prominent city man when he comes back to dazzle his native town. The children of the working people learn many useful things in the public schools, but the commercial arithmetic, and many other studies, are founded on the tacit assumption that a boy rises in life by getting away from manual labor—that every promising boy goes into business or a profession. The children destined for factory life are furnished with what would be most useful under other conditions, quite as the prosperous farmer's wife buys a folding-bed for her huge four-cornered "spare room," because her sister, who has married a city man, is obliged to have a folding-bed in the cramped limits of her flat. Partly because so little is done for him educationally, and partly because he must live narrowly and dress meanly, the life of the average laborer tends to become flat and monotonous, with nothing in his work to feed his mind or hold his interest. Theoretically, we would all admit that the man at the bottom, who performs the meanest and humblest work, so long as the work is necessary, performs a useful function; but we do not live up to our theories, and in addition to his hard and uninteresting work he is covered with a sort of contempt, and unless he falls into illness or trouble, he receives little sympathy or attention. Certainly no serious effort is made to give him a participation in the social and industrial life with which he comes in contact, nor any insight and inspiration regarding it.

The individual from whom the industrial order demands ever larger drafts of time and energy, should be nourished and enriched from social sources, in proportion as he is drained. He, more than other men, needs the conception of historic continuity in order to reveal to him the purpose and utility of his work, and he can only be stimulated and dignified as he obtains a conception of his proper relation to society. Scholarship is evidently unable to do this for him; for, unfortunately, the same tendency to division of labor has also produced over-specialization in scholarship, with the sad result that when the scholar attempts to minister to a worker, he gives him the result of more specialization rather than an offset from it. He cannot bring healing and solace because he himself is suffering from the same disease. There is indeed a deplorable lack of perception and adaptation on the part of educators all along the line.

It will certainly be embarrassing to have our age written down triumphant in the matter of inventions, in that our factories were filled with intricate machines, the result of advancing mathematical and mechanical knowledge in relation to manufacturing processes, but defeated in that it lost its head over the achievement and forgot the men. The accusation would stand that the age failed to perform a like service in the extension of history and art to the factory employees who ran the machines; that the machine tenders, heavy and almost dehumanized by monotonous toil, walked about in the same streets with us, and sat in the same cars; but that we were absolutely indifferent and made no genuine effort to supply to them the artist's perception or student's insight, which alone could fuse them into social consciousness. It would further stand that the scholars among us continued with yet more research, that the educators were concerned only with the young and promising, and the philanthropist with the criminals and helpless.

There is a pitiful failure to recognize the situation in which the majority of

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working people are placed, a tendency to ignore their real experiences and needs, and, most stupid of all, we leave quite untouched affections and memories which would afford a tremendous dynamic if they were utilized.

We apparently believe that the working-man has no chance to realize life through his vocation. We easily recognize the historic association in regard to ancient buildings. We say that "generation after generation have stamped their mark upon them, have recorded their thoughts in them, until they have become the property of all." And yet this is even more true of the instruments of labor, which have constantly been held in human hands. A machine really represents the "seasoned life of man" preserved and treasured up within itself, quite as much as an ancient building does. At present, workmen are brought in contact with the machinery with which they work as abruptly as if the present set of industrial implements had been newly created. They handle the machinery day by day, without any notion of its gradual evolution and growth. Few of the men who perform the mechanical work in the great factories have any comprehension of the fact that the inventions upon which the factory depends, the instruments which they use, have been slowly worked out, each generation using the gift of the last and transmitting the inheritance until it has become a social possession. This can only be understood by a man who has obtained some idea of social progress. We are still childishly pleased when we see the further subdivision of labor going on, because the quantity of the output is increased thereby, and we apparently are unable to take our attention away from the product long enough to really focus it upon the producer.

The man in the factory, as well as the man with the hoe, has a grievance beyond being overworked and disinherited, in that he does not know what it is all about. We may well regret the passing of the time when the variety of work performed in the unspecialized workshop naturally stimulated the intelligence of the working-men and brought them into contact both with the raw material and the finished product. But the problem of education, as any advanced educator will tell us, is to supply the essentials of experience by a short cut, as it were. If the shop constantly tends to make the workman a specialist, then the problem of the educator in regard to him is quite clear: it is to give him what may be an offset from the over-specialization in his daily work, to supply him with general information, and to insist that he shall be a cultivated member of society with a consciousness of his industrial and social value.

As sad a sight as an old hand-loom worker in a factory attempting to make his clumsy machine compete with the flying shuttles about him, is a workingman equipped with knowledge so meagre that he can get no meaning into his life nor sequence between his acts and the far-off results.

It is easy to indict the educator, to say that he has gotten entangled in his own material, and has fallen a victim to his own methods; but, granting this, what has the artist done about it—he who is supposed to have a more intimate insight into the needs of his contemporaries, and to minister to them as none other can?

It is quite true that a few writers are insisting that the growing desire for labor, on the part of many people of leisure, has its counterpart in the increasing desire for general knowledge on the part of many laborers. They point to the fact that the same duality of conscience which seems to stifle the noblest effort in the individual because his intellectual conception and his achievement are so difficult to bring together, is found on a large scale in society itself, when we have the separation of the people who think from those who work. And yet, since Ruskin ceased, no one has really formulated this in a convincing form. And even Ruskin's famous dictum, that labor without art brutalizes, has always been interpreted as if

IN THE GOSPEL OF THE KINGDOM

art could only be a sense of beauty or joy in one's own work, and not a sense of companionship with all other workers. The situation demands the consciousness of participation and well-being which comes to the individual when he is able to see himself "in connection and co-operation with the whole"; it needs the solace of collective art inherent in collective labor.

As the poet bathes the outer world for us in the hues of human feeling, so the workman needs some one to bathe his surroundings with a human significance—some one who shall teach him to find that which will give a potency to his life. His education, however simple, should tend to make him widely at home in the world, and to give him a sense of simplicity and peace in the midst of the triviality and noise to which he is constantly subjected. He, like other men, can learn to be content to see but a part, although it must be a part of something.

It is because of a lack of democracy that we do not really incorporate him in the hopes and advantages of society, and give him the place which is his by simple right. We have learned to say that the good must be extended to all of society before it can be held secure by any one person or any one class; but we have not yet learned to add to that statement, that unless all men and all classes contribute to a good, we cannot even be sure that it is worth having. In spite of many attempts we do not really act upon either statement.

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Almost the nature is subdued to what it works in, like the dyer's hand.—Shakespeare.

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Wealth and Poverty

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March 3—The Creation of Wealth

SCRIPTURE LESSON: Ps. 112: 1-3.

FACTORS IN THE CREATION OF WEALTH:

Economists usually speak of three factors necessary for the creation of wealth—land, labor, and capital.

Under the term "land" are included all natural conditions which in one way or another contribute toward the production of wealth. Most important is, of course, land proper with all its various qualities. There are almost as many differences in the qualities of land as there are among human beings. The various chemical elements which are found in one soil may make it suitable for the cultivation of corn or wheat, while those of another may make it more adaptable for the olive-, apple-, or orange-trees. And for the same crop one soil may contain all the different elements in the right proportion, making a rich soil, while another piece of land may contain only some of these in a sufficient proportion, making a poor soil. The rich and deep loam of our prairie States is better suited to general farming than is the sandy and gravelly soil of New England. In addition to land proper, there are other natural conditions, such as water, wind, temperature, and anything else supplied by nature without the aid of man. These conditions are of the utmost importance, since the potentially richest soil may produce absolutely nothing without water or sunshine, while a comparatively poor soil may produce fair crops with a sufficiency of water and a suitable temperature. The vast irrigation-projects in our own West prove that where geographers formerly located the "great American desert" there are now thousands of farms, and hundreds of thousands will be located in the future simply by procuring water. The great fertility of tropical lands is not always due to chemical richness of the soil, but chiefly to the vast amount of light

and warmth of sunshine. Owing to the number of conditions necessary to make land productive, the first factor in the creation of wealth is sometimes called "nature," because they are her gift to man.

The second factor in production is labor. This term includes all possible activities of a useful or economic kind, whether manual or mental. Since labor is supplied either directly or indirectly by human beings, this factor is sometimes called "man," because all activities are connected with personality. It is evident that men vary greatly in their ability to work. Mere physical strength is of little avail, since many animals surpass man in this respect. With even a little addition of mentality a slave is more productive than the strongest ox or horse, and the price of a slave before the Civil War was frequently three or four times that of the most useful domestic animal. The higher a man rises mentally, the better worker he becomes. Intellectual keenness and broad comprehension, quickness and alertness, adaptability and circumspection increase a man's productive power. Moral qualities are likewise of the greatest importance. Trustworthiness, temperance, promptness, and willingness are great assets to any worker, whether in the bank or on the farm. It is significant that the temperance movement has received a great impetus in recent years through employers, showing that sobriety is an economic asset. Some railroads demand abstinence on the part of their employees, not only while at work, but also while off duty. Many forms of religion have increased the working power of nations by insisting on sobriety, either voluntary or enforced. Here one may recognize the close connection between religion and industry.

The third factor in production is capital. Man can get but little from nature with his unaided hands. The instruments which assist him are capital. Every man-made product, all the way down from the ocean leviathan of civilized man to the humble club

of the savage, which is held or used for the production or acquisition of wealth is capital. This term includes, then, all tools, machinery, business buildings, transportation systems, raw material, and the knowledge for utilizing them. The objection has often been made that all of the things mentioned are themselves the result of labor and we should, consequently, consider capital as stored-up labor. This contention is true, but with limitations. No one would maintain for a moment that all forms of machinery, and even knowledge to use them, are the result of work or exertion; it is nevertheless true that something else is necessary in order to get capital. Only in the most elementary and primitive forms of production does a worker get immediate results so as to sustain himself during labor. When a savage goes out to look for berries, he does not carry a basket with him to gather them for a "rainy day." He eats them as he picks them. That is, he consumes as fast as he produces; hence, he lives literally from hand to mouth. As long as he continues living in that way he remains a savage and can not progress much above the animal stage. Progress begins when he saves some of his food for future use, allowing himself time to devote some hours and days to other pursuits, such as making a bow and arrows in order to be able to kill animals more easily. With good luck and fair skill his new weapon will enable him to kill a deer or an antelope, providing food for many days. This leisure he may use again to build himself a little hut for better protection against insects and rain. The better health insured in this way will make him stronger and fleetier physically and more alert and circumspect mentally, and he will thus be able to think out and realize better schemes for further improvements. What should be noted here is the fact that the moment he saves some food and constructs the simplest kind of a weapon he becomes, economically speaking, a capitalist, because he employs the products of past labor for further production. This is the simplest possible form of capitalism, because employer and employee are combined in one person. In this case only is capital stored-up labor and nothing else.

But even this case contains the elements of something else than mere labor or physical exertion; for those who speak of labor

usually mean physical exertion along economic lines. These elements are time, saving, and planning. The lapse of time removes satisfaction from exertion; saving replaces a present satisfaction by one in the future; planning means an arrangement by means of present efforts for greater and more numerous satisfactions in the future. These qualities imply a man more highly developed, since they indicate more self-control and more intelligence; they form the basis of modern capitalism.

Since present effort is always necessary in order to future satisfaction, the lapse of time involves an element of risk which but few people are willing to take. This means a differentiation in character and mental caliber. There are persons who now live from hand to mouth, since no matter how large their earnings they spend them as soon as received, hence they can never become capitalists. The present wasteful and extravagant spending by many highly paid laborers is an illustration. Unfortunately this class has always been in the majority. The minority possess the necessary mental and moral qualities, saved, planned, and took risks. It was inevitable that in the course of time they should get possession of most forms of capital and that the majority should lose even the simplest means of production, such as tools.

THE MEANING OF WEALTH: It will be clear from what has been said that wealth is not money, but the various means of production. Whether we look at labor or capital, the human material is the most important item in the production of wealth. This is true even in regard to land. Whole regions of the most fertile parts of the tropics are inhabited by tribes who are constantly menaced by famines, while some of the poorest endowed regions are throbbing with the life of happy and energetic men and women, and humming with productive machinery. This is the reason why John Ruskin defined wealth as the number of physically, mentally, and morally well-equipped men and women, rather than as the economists define it—the amount of economic goods above immediate needs. The churches must take the sociological view of Ruskin, since they have the mission to make men more moral and spiritual and, as far as possible, more intelligent and self-controlled. The training of the intellect has now largely

passed into the hands of the State, but moral training still rests with the Church.

March 10—Distribution of Wealth

SCRIPTURE LESSON: Prov. 30: 7-9.

IN THE PAST: There is no statistical evidence as to distribution of wealth among peoples of antiquity, for the simple reason that statistics is a modern science.

Among people of prehistoric times it is fairly certain that the distribution of wealth was comparatively equal, for reasons which may be mentioned briefly. There was, in the first place, very little wealth anywhere. The almost chronic condition of those peoples was one of starvation or, at least, underfeeding. Food was sufficient neither in quantity nor in quality; if food was scarce, other things must have been still more scarce. We are practically certain of this condition, because we know what the situation is among contemporary savage, barbarous, and even semicivilized peoples. Famines are frequent among them, and these are evidence of a general scarcity. Where poverty is general and abject, no one can be rich, since wealth even on the part of a few persons indicates a fair surplus. The second reason for equal distribution of wealth, or rather of poverty, was the lack of machinery in industry and agriculture. Manufacture, that is, making with the hand, has always lagged in production far behind machinofacture, or making with a machine. The latter excels the former anywhere from twenty- to a thousandfold. Production by hand rarely exceeds the actual needs of the individual. A chieftain might have a hundred slaves, but they could not produce much more than they themselves needed so as to be kept at a fair level of efficiency, and what the chief needed for his family and entourage. Another reason for this poverty was the great destructiveness of frequent wars among the tribes. These not only destroyed what little property there was, but discouraged production. The summing up may be done best in the words of the Russian prince, Peter Kropotkin: "Antiquity was mighty glad if it reached the end of the year with an even balance, for usually there was a deficit."

When we are well within historic times the picture changes completely. There was

inequality of distribution to such an extent that all those who worked—and this was the vast majority—had in many cases less than the bare necessities, while the few were in proportion to the total national wealth extraordinarily rich. This inference can be made safely on the basis of the luxurious habits of the few rich. Examples of this luxury were given in the November, and especially in the December, lessons. Other cases are well known and need merely be referred to. The names of Lucullus and of Nero are a byword to this day for wasteful luxury. The "hanging gardens" of Babylon and the pyramids in Egypt furnish other illustrations of equally foolish expenditure. With the comparatively simple methods of economic production these luxuries must have become possible through subjection and deprivation of the mass of the people and must have produced a corresponding inequality of distribution. The Roman historian Tacitus remarks that all Italy was pillaged, the provinces were plundered, and every foreign ally was compelled to contribute. The very gods were taxed, their temples were robbed of their treasures, and their statues were deemed lawful prey.

IN THE PRESENT: There are two views in regard to the distribution of wealth in the present; one holding that there is a greater concentration, the other that there is a more equitable distribution than formerly. Before giving the arguments for the two views, a few considerations may be in place. If the population increases and the relative wealth of the different economic classes remains the same, the number of rich persons must of necessity increase. Suppose that in 1850 there had been fifty persons possessing \$1,000,000, that 350 persons had from \$750,000 to \$1,000,000, and that 600 persons had from \$500,000 to \$750,000. If the population had remained the same and every one's wealth had been doubled, in 1900 there would have been one thousand millionaires; and if the population at the same increased fourfold, with the relations among the new populations the same as in the old, we should then have four thousand millionaires, without any tendency toward concentration. Another item to be considered is the greater productivity of a more general use of machinery. In 1820 the list of the United States census considered as very rich per-

sons those possessing \$20,000; in 1846, property of \$50,000 was considered very large; in 1855 it was \$100,000; in 1892 it was \$1,000,000. The income tax has revealed that in 1916 there were 22,696 millionaires in our country, a number nearly 8,000 more than in 1915. In 1917 the number was larger still.

During the decade of 1892-1902 about 3.5 per cent. paid about 33 per cent. of the income tax in Prussia. Mr. G. K. Holmes found that in 1900 about 91 per cent. of the people owned 29 per cent. of the wealth in the United States; 8.97 per cent. owned 51 per cent.; while 0.3 per cent. owned 20 per cent. In England conditions are similar. If to these data the statement is added that ten of our millionaires had incomes each of \$5,000,000 in 1916, and that 376 persons paid taxes on million-dollar incomes as against 120 in 1915, 60 in 1914, and 44 in 1913, the case for the concentration of wealth seems complete.

On the other hand, we find that wages have risen enormously during the last three years. In the Pittsburg steel-mills, for instance, the lowest wages are paid to the boys who assist the catchers; they are \$3.50 per day. Wages of adults run from \$10 to \$30 per day for expert workers such as rollers. The objection may be raised that prices have risen, too, and have more than equalized wages. It may be well to measure the purchasing power of wages by two articles—sugar and automobiles. Less than three hundred years ago sugar was hardly even tasted by the great mass of the people, while to-day even the poorest laborer can not do without it. The writer remembers a friend, well connected and well-to-do, in 1898 entertaining for over an hour half a dozen college graduates, all in business, with his experiences on his first automobile-ride in a millionaire's car. To-day in the Pittsburg district laborers are often seen riding about in their own machines, and skilled mechanics all over the country frequently go to work in their own trucks and have pleasure machines besides.

March 17—Causes of Poverty

SCRIPTURE LESSON: PROV. 10:15; 13:18; 23:21.

THE PROBLEM: Before discussing the causes of poverty it will be necessary

at least briefly to indicate the attitude which must be taken. There are two general points of view which may serve as indications of one's attitude—a person may lay the blame for poverty on the environment or social conditions, or on the poor personal endowment of the individual, due either to bad heredity or to bad personal qualities. In discussing poverty it makes a great difference which of these views we take, or whether we take either, because the whole argument will and must be colored by it. The difficulty with both of these view-points is that each represents a theory rather than the facts. The defender of either theory is bound to misconstrue facts so as to make them fit his theory, since he is biased. Much academic discussion is for this very reason useless, if not futile and dangerous.

Life is controlled by facts, not by theories. A man is born into a given environment with certain qualities. If both environment and qualities are favorable, the chances are for a successful life; if environment is good and qualities poor, what will happen is largely a matter of future circumstances; if heredity is good but environment unfavorable, the individual has in many cases a hard struggle; while if both are of a negative character, but little can, as a rule, be done. The question arises, moreover, what is meant by environment. Is it riches or poverty? Is it moral conditions in the family? Is it the intellectual atmosphere? There are ample facts to prove that mere economic affluence does not constitute a favorable environment and may be rather a handicap to a person. Other facts prove that where physical heredity is good and the family environment is mentally and morally sound, economic handicaps can but delay the ultimate success of the individual. These personal qualities count so much that some one defines capital in its essence as the capacity for doing things combined with strict integrity; this means ultimately character and capacity (*The Creation of Wealth*, by J. H. Lockwood, p. 28).

THE CAUSES OF POVERTY: These may be divided into two groups: those that emphasize individual responsibility, and those which emphasize social responsibility.

According to the first group poverty is the penalty of inefficiency, whether due to poor heredity or to individual habits. A person born with a weak constitution, per-

haps a predisposition for specific disease, has no physical stamina to endure the regular and systematic exertion demanded for work. If he be born with a mental handicap, *e.g.*, feeble-mindedness, he is unable to do any but the crudest and, consequently, poorest paid work. If, again, he is born normally but takes to drink and dissipation, he must either become poor or remain so. No one can be blamed for this situation but nature, which distributes her gifts unequally. More specifically, he may blame his immediate and remote ancestors for his poor endowment. Success, on the other hand, is the result of personal qualities, either inherited or acquired, perhaps both; it is the reward of efficiency. Idleness and worthlessness among the rich are looked upon as exceptional and soon lead to the dissipation of fortunes. The large expenditures of the rich are excused on the basis that owing to their efficiency they produce more than they consume and that they do not, at any rate, deduct from the income of the poorer classes.

According to the environmental explanation of the causes of poverty, society is largely responsible for the distress of many persons. There are all kinds of special privileges which enable the few to levy toll on the many; and most fortunes, it is claimed, originated and are maintained under the shelter of some monopolistic enterprise. This unequal distribution causes poverty, and, consequently, inefficiency, since poorly fed persons can not endure the strain of regular exertion. Society must help them to improve their economic condition by more equitable distribution, by better remuneration or more regular employment, and by teaching them trades. They should be taught to live wisely and to utilize industrial opportunities better. It is conceded that differences in ability exist, but such differences are supposed to produce entirely disproportionate rewards owing to artificial privileges. Fortunes are not so much the result of individual ability as of social opportunities. Take the present war as an illustration. Munition-makers and steel-manufacturers and many others have reaped rich rewards through causes for which they were not in the least responsible. Recall the addition of nearly 8,000 men to the list of our millionaires in one year (see preceding lesson).

The discussion has, thus far, dealt with ultimate causes. The immediate or primary causes are directly or indirectly dependent upon them. Rowntree, in his book on *Poverty*, claims that 15.63 per cent. of the poverty in York, England, is due to the death of the chief wage-earner; 5.11 to illness or old age of the chief wage-earner; 2.31 to chief wage-earner being out of work; 2.83 to irregularity of work; 22.16 to family being too large, *i.e.*, more than four children; 51.96 to low wages in regular work. He does not mention drink, altho that is estimated by others as high as 20 per cent.

Another question that needs to be answered is concerning the meaning of poverty. A few years ago the standard of living among workingmen was stated to require \$600 per year as an absolute minimum, \$700 as a minimum, and \$800 as a bare sufficiency. These figures have since advanced at least \$500. We find on the other hand that, in 1906, the average salary of clergymen was \$663 per year; of 25.72 per cent. of teachers in towns of 3,000 inhabitants or over, less than \$600; of 36.71 per cent., between \$600 and \$800. In the executive civil service of the United States, for the year 1907, the earnings of 16.7 per cent. of male employees were less than \$720; of 11.8 per cent., between \$720 and \$840; of 6.1 per cent., between \$840 and \$900. Neither ministers, nor teachers, nor civil employees are looked upon as poor. Workingmen with similar incomes are so considered. Is this because the former manage their resources better? Or is it because the latter are all married? The first explanation is nearer right, because most Protestant ministers are married, and both teachers and ministers have to maintain a higher standard of living than most laborers. The question of poverty can not consequently be answered in mere terms of money; the problem is chiefly one of character and intelligent management.

March 24—Wealth, Poverty, and Spirituality

SCRIPTURE LESSON: Luke 16: 19-31.

INTRODUCTION: Perhaps the most striking proof of the theory that moral rules are made by society is the doctrine that prospective happiness and righteousness are

supposed to go hand in hand. Society could not have existed without the belief that righteousness and well-being are inextricably united, for without vision the people perish. The brutal facts of life in those early days when might was right compelled men to invent a theory that morality was after all justified and that its tenets would help men to live a better life. The idealist had to save his soul by this belief or despair. Since society is built essentially on the ideas of mutual helpfulness and co-operation for the improvement of all, it must of necessity adopt this theory to maintain its own courage to go on living and progressing. Yet the facts of life were generally opposed to it. Intelligent men who lived not in dreams, but faced facts, had to recognize the discrepancy between theory and practise. The psalmist is troubled at the prosperity of the wicked and confesses that "their eyes stand out with fatness; they have more than heart could wish" (Ps. 73). The violator of ethical rules too often escapes the punishment he deserves; the wicked flourish like a green bay-tree, while the righteous begs his bread. But society could not live without the ideal that virtue must ultimately be rewarded and the punishment of the wicked was transferred into the future life. The problem which puzzled the psalmist could be solved only by a reference to an eventual reversion of present facts. "Until I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places; thou castedst them down into destruction."

The upshot of the whole development, which can only be referred to here, was that the notion came to be entertained that this world was given over to wickedness and that a rectification must take place in a future life. The parable of Lazarus was taken to describe an actual event; the rich must have been wicked, because under no other conditions could he be conceived to have amassed a fortune. The economic distinction between rich and poor came to be eventually the equivalent of a moral difference—an idea which was almost universal in Old- and New-Testament times and is still prevalent among the poor classes. To put the matter bluntly, the poor is supposed to be poor because he is righteous, while the rich is rich because he is wicked. Scientific-

ally this notion has been translated into the theory that environment and special privileges are responsible for the success of one man and for the failure of another.

1. THE MEANING OF SPIRITUALITY: Owning to the clash between the idealist and the practical man, as pointed out in the preceding section, and the inability to reconcile the two views, spirituality came to mean aloofness from the world, contemplation of the future without troubling about the present, and immersion, so to speak, in the perfect love of God. A negative character was thus given to spirituality; it came to mean inaction, receptivity instead of creativeness, dependence instead of self-reliance. This was primarily an oriental doctrine which had permeated not only India, but the countries around the Mediterranean. It continued to exercise its influence in the Christian world long after it had been repudiated by Jesus. It has survived in the form of monasticism to this day, but found its climax in the mendicant orders of the Middle Ages, e.g., the Dominicans, Franciscans, and others. The vow of poverty meant a distinct repudiation of wealth and of the activities creating it. The majority—and the poor are always a majority—naturally adopted this view and came to look upon the rich as unspiritual. By the same twist of logic they considered themselves as spiritual, because they did not engage in money-making activities but strove merely for a living. This view had taken such a firm hold on the men of the Middle Ages that many rich persons divested themselves of their wealth at least a few days before death.

This monastic conception of spirituality is, however, utterly repudiated by Jesus. All life is intended to grow more perfect according to its kind. Social life purposes to make us more perfect human beings by cooperation in all things. This can be done only by action, not by inaction. The idler and the parasite have no place in the kingdom of God, because that is conceived after the analogy of the human organism, where each member must do its part (see Prov. 6: 6, 18: 9; Romans 12: 11; Heb. 6: 12; where idleness is reproved). Jesus wants a positive, not a negative morality; the doing of good things, not the omission of evil acts. As the author of *Eccs Homo* says: "The sinner whom Christ habitually de-

nounces is he who has done nothing; the priest and Levite who passed by; the rich man at whose gate Lazarus lay while 'no man did aught for him'; the servant who hid his talent in a napkin." The Master wanted efficiency, productiveness, and social, i.e., useful activity.

THE RICH MAN: If the idea just developed is clear, the condemnation of rich men is easily understood. What did a man do in those days when he had become rich? Dives "was clothed in purple and fine linen and fared sumptuously every day." The other rich man (Luke 12: 13-21) said unto himself: "Take thine ease, eat, drink, and be merry." Such men become idlers, parasites, and profligates, and hardly enter into the kingdom of God, perhaps with more difficulty than the camel through the eye of the needle—not because they are rich, but because they are not exercising their God-given faculties for their own and their fellow men's development. Riches as the cause of self-indulgence are condemned; as a means of further service they are praised. It is, after all, character that counts in the kingdom; and the rich man with a sense of responsibility and a willingness to serve has as good a chance to be spiritual as anybody else.

THE POOR MAN: No man is spiritual by virtue of his economic condition, not even the poor. Poverty has its own temptations. There are envy, hatred, and malice toward the rich. There is the tendency to let some one else make provision for the poor, because the "world owes him a living." If the test of useful activity as a measure of spirituality be true, it is applicable equally to the rich and the poor. Within his own opportunities the poor man has as good a chance to attain to spirituality as the rich. He has the same expectation with his two talents, properly used, as the man with five or ten talents. And within his own sphere he has as much of a chance to be harmful as the rich. Sabotage, "loafing on the job," watching the clock, and other shortcomings are as effective obstacles to developing spirituality as the "deceitfulness of riches."

Poverty, as such, has indeed no claim either to less or to greater spirituality than wealth. It is a matter of character, which may develop in the cottage as well as in the palace.

March 31—Is Equalization of Wealth Possible and Desirable?

SCRIPTURE LESSON: Luke 15: 11-32. Two sons of the same parents were brought up under the same conditions. Yet how differently they handled their property. It is not strange that the prodigal repented when he found what he had made of himself by his profligacy. The same share produced very different results.

IS IT DESIRABLE: There is practically no difference of opinion about the desirability of a more equitable diffusion of wealth, at least in theory. When it comes to application, opinions differ widely.

The evils of too great diversities in possessions are numerous. There is always a danger that the poor may become subservient and the rich arrogant. Either is injurious to character, and, if Ruskin's definition of wealth is correct, the greatest harm would result. This is especially true in a democracy. It is significant that the vast majority of the waiters in our hotels and restaurants are either foreigners or children of immigrants. Practically every American who has traveled abroad is disgusted with the obsequiousness of servants and waiters. A democracy demands that a man should do his work properly and be paid for it adequately, and ask no favors.

There is, perhaps, a still more important reason for a more equitable distribution of wealth. Society needs the development of every talent for its own sake as well as that of the gifted individual. The progress of society depends on this, for all initiative and originality come from individuals. Much misery and heart-burnings could be avoided, moreover, if individuals with some special gift had a better opportunity for developing their talent. The long, weary, and exhausting struggles of many talented men should be avoided. It is an intolerable situation that men should spend ten or fifteen years in trying to make a living while developing their talent when it could be done in fewer years more effectively with a little more money, while sons of the idle rich spend large sums on indulging their whims. The talented who are able to offset their handicaps are generally those who have been endowed with unusual vitality;

those not so blessed frequently succumb, and society is the poorer for their failure.

A political democracy is a mere sham if sufficient economic independence is denied to the citizen. Universal suffrage has failed to meet the expectations of its advocates for this very reason. There has been too much vote-selling, directly and indirectly, on the part of those who must hold their job.

These are but a few reasons making a more equitable distribution desirable.

IS IT POSSIBLE: We have deliberately avoided the term "equalization of wealth," since that is plainly impossible. Too many practical experiments of a communistic nature, including that of the first church at Jerusalem (see Acts 4: 32-37), have been utter failures to place any belief in the trustworthiness of the theory.

A more equitable distribution is also impossible, as claimed by some, because they believe that under the competitive system there is, on the whole, a diffusion of wealth according to merit. A different apportionment of wealth would do more harm than good. Each individual must bear the consequences of his conduct, since that is necessary as a disciplinary measure. If the children of the shiftless receive, through thoughtless or various systems of poor-relief, the right to eat the substance of the efficient and the prudent, the community will lose both the capital and the good qualities under which that capital was created. This argument is borne out by numerous facts, for instance that many laborers who get very high pay at present either spend their earnings foolishly or work only a few days per week. Some employers have found it necessary to pay off their workmen in the middle of the week, since Sunday and Monday were frequently used for wasting the week's pay given on Saturday. Charity workers have found that in many cases families which were helped year after year failed to improve and developed into paupers without self-respect or sense of responsibility.

It is held by others that under modern conditions there is no possibility of discovering with any approach to accuracy how much each man's contribution toward a

given output is. They claim that it is an arbitrary procedure on the part of the employee and middleman to keep the lion's share of the profits and give the remainder to the worker. They also aver that the present high incomes of some ultra-wealthy men are not necessary to stimulate enterprise, since if incomes were limited to, say, \$100,000 per year, men would strive just as hard to get into that class. They, finally, refer to the fact that the right to private property is not absolute, since it is a social institution.

MEASURES ACTUALLY TAKEN TO CURTAIL THE ACQUISITION OF WEALTH: Whatever the merits of theoretical discussions may be, most civilized countries have already taken measures to modify the acquisition of wealth. Some of these try to prevent improper methods of accumulating wealth. The high taxing of the unearned increment in land and the control of monopolistic enterprises fall under this head. So-called "get-rich-quick" schemes are gradually being eliminated, and a demand is made that favoritism shall be abolished, so that income shall not be wholly out of proportion to need or service. The graded income tax and the surtax on specially high profits, particularly when accruing from temporary but imperative demands, and the inheritance tax tend to limit too large fortunes.

Other methods for modifying the acquisition of wealth endeavor to strengthen those "less favored by nature." Here we have advocacy of smaller families, and of better methods of education so as to increase the productivity of workers and make them wiser spenders of what they receive. Social insurance, either voluntary or compulsory, and better means of providing employment, have been helpful in some countries to establish greater stability of character and thus to prevent extreme poverty. The establishment of postal savings banks has been the means of teaching providence and has proved helpful in making an eventual better distribution of wealth possible. Most important is the increasing attention paid to health and sanitation, since sickness and consequent early death of the chief bread-winner have been the cause of much poverty.

Wealth and Culture

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Wealth has never been an end in itself, except with misers. Intelligent men have always considered it as a means to an end. The end has been conceived differently in historic times. In some cases it served the manifestation of power, in others of barbaric splendor, in still others of the favor of the gods. In modern times wealth has generally come to be looked upon by all intelligent people as a means to increase culture and to a larger and broader manhood. Toward this end all social development and civilization must ultimately tend. The only justification of society lies here; if it fails to justify these expectations, it fails to justify its existence. If society does not promote the general well-being of individuals—not of a few, but of all—there is no reason and no way to combat the philosophy of the anarchist, and social institutions would all be destroyed with the result that men would in a short time lapse back into primitive conditions when the hand of every man was turned against every man; or, to put it in the more picturesque language of the philosopher Hobbes, when man was wolf to man. Society must, consequently, seek the welfare of its members, or perish.

All the numerous conditions which enter into the term "well-being," may be summed up in the term culture. It may, of course, be said that culture is the result of certain conditions. This is true. But unless the conditions continue to operate, culture will be short-lived, since it depends on a continuance of the conditions which made its creation possible.

The question arises, then, what is culture? The term has been used in two different meanings—urbanity, good manners, a certain amount of knowledge, such as art, literature, science, and philosophy; or, knowledge of the kind which has insured our conquest over

nature. The two aspects have been briefly expressed by the terms, spiritual culture, and material culture. The latter is just now greatly deprecated, because it is supposed to be a German product, called Kultur. This misapprehension is due to the real or alleged misuse which Germans have made of material culture. Its origin goes back to prehistoric times, and its most rapid development has taken place in Great Britain and America, but we apply the term civilization to it here. Briefly stated, there is nothing opprobrious in material culture or civilization, since in all its various phases it is merely the means to create wealth. All the infinite variety of objects which help us in one way or another to make life easier, we call wealth, whether it be a sky-scraper or a hoe, a wireless apparatus or a two-wheeled cart. And the knowledge to produce these things, is called material culture. The question is, then, how is wealth related to our spiritual culture, or, briefly, culture? How does, in other words, wealth contribute to our well-being in making us more refined, agreeable and intelligent persons to live with? A brief review of the past will make this clear.

The old saying, "you can not reason with a hungry man", sums up the whole philosophy which enters into this problem. Primitive man had no way of satisfying his hunger easily and regularly. What is true of hunger applies to all other things implied in the term sustenance. He was perpetually beset by the problem of satisfying his physical needs. Hence he was more or less disagreeable, cruel, subject to whims, and unreliable. He had, of course, very little knowledge of any kind, since study and thinking take time; but if your whole time is taken up with looking for food, either in the bush for berries or in the river for fish, there is little chance of doing much

thinking. The statement, quoted above, might very well be changed into the saying, "a hungry man can not reason." This condition continued for a long time—all through the ages of savagery and barbarism, and exists today among the peoples still outside the pale of civilization. Only as man gradually acquired the ability to make more tools and implements, was he in a position to devote some of his leisure to thinking and planning.

With the introduction of machinery, man's ability to provide the necessities and comforts of life increased tremendously, and a large number of men could devote at least some time to other than economic pursuits. This enabled more men to study how to make life agreeable, not only for themselves, but for others.

This fact is well illustrated by a reference to the courts of antiquity and of the Middle Ages, where courtesy, good manners, and pleasant speech were first developed. Art, learning, and literature were likewise developed in court circles. Homer recited his immortal epics before the different kings of Greece, traveling as a minstrel from one court to another, and receiving in turn gifts and hospitality. During the Middle Ages the intellectual life centered around the courts; the troubadours in France and the Minnesingers in Germany traveled from one royal castle to another in order to sing their songs. Italy was exceptionally fortunate in having a large number of dukes and princes, presiding over wealthy cities, who fostered art, literature, and philosophy. Most of the great artists, scientists, and literary men of the Renaissance age were attached to some court, because the princes vied with each other in having many men, prominent in learning, under their patronage. Whatever economic affluence there was in those times, was in the possession of the small number constituting the upper class, and learning was dependent on a few men.

In proportion as the means of production became more efficient, wealth increased and was gradually diffused more widely. This means that the pursuit of the arts and sciences was no longer

dependent on the princes or a few rich merchants, but was shifted on the communities as a whole. As an illustration of this transition the fact may be referred to that most of the older universities in Germany bear officially the name of some king or prince, or are endowed, like those in our own country, Harvard, Yale, and others. The newer universities are either municipal or state institutions. Along the same line is the transition from the earlier endowed or private schools, owing their existence to the munificence of some wealthy patron, to the public schools of our own times, supported by taxation. Even three centuries ago, very few cities, not to speak of country districts, were able to provide schooling for all of the children. Hence the boys alone, and not all of them, received it, while the girls were left to shift for themselves. The public school with the demand of compulsory attendance is a proof of a wider distribution of wealth. Turkey, Russia, Persia, and China have few schools because they are poor countries, and cannot support a sufficient number of them to educate all the children. In Germany and Austria, a small fee is still paid by each pupil, and books have to be purchased by the parents, while in our own country with its greater wealth every part of education is free.

This principle can be proved in another way. Books are now a common possession of every workingman, he can have them at least in the public library. When all means of information had to be multiplied by script, books were very expensive, and only the very rich could own any. With the introduction of printing—and this was a development of material civilization—books multiplied rapidly, and came within the possession of the many. To put it in a different way—a laborer one thousand years ago could not, under any circumstances, own a book; now he may buy a popular edition of the most important publication for a dime or a quarter. Bibles are even given away without charge, while the first Scripture which Luther, when a full-fledged priest, saw, was fastened to a chain, lest it be stolen, owing to its costliness.

Pictures, bric-a-brac, and other works of art were the possession of the few, and musical instruments were very rare not so many years ago. They are now found in every house, even in the poorest flat and cottage.

Whichever way we turn, then, we find a more general distribution of the means of culture. While it can not be said honestly that people have always profited from these opportunities, it is true, nevertheless, that an infinitely larger number of persons have at least the rudiments of culture. This implies that in proportion as we grow more wealthy, more men and women must come under the conditions which make a truer culture possible, Society owes that to its members. For this purpose two things are necessary—wealth must be increased still further, and working hours must become shorter.

The increase of wealth is not problematical, as some people fear, but certain, since we have scarcely begun to develop our resources properly. The present food supply can at least be quadrupled by the utilization of the tropics and and of marshy lands. The tropics and sub-tropics offer an inexhaustible reservoir of food, once certain endemic diseases like malaria and hookworm, have been eradicated. We have just made a beginning of this within the last fifteen years. Many deserts are awaiting only the magic touch of water to bloom with all kinds of vegetation like the proverbial rose of Sharon. Here, too, we have made a beginning. Large parts of our very richest land are in the swamps; they need draining. It has been calcu-

lated that at least 50,000,000 people could be comfortably fed on the produce of the swamps of our country. Scientific farming can, perhaps, double the present output. In manufacturing, it is charged, we are wasting annually \$1,000,000,000 by unscientific methods. We are getting, for instance, only about 20 per cent of the heat value out of our coal. These are but a few indications of what may be done.

In regard to shorter hours, reference needs to be made only to the fact that notwithstanding the reduction of the working time from fifteen hours a hundred years ago, the output has constantly increased owing to the wider use of machinery. Here too, we have scarcely made more than a beginning, since the wooden plow for instance, is still used exclusively in many civilized countries. With greater leisure, opportunities for culture will be furnished to everyone. They will avail little, however, if not properly used. Education will have to come in and teach us how to use that. The greatest task before the educational world today is the proper use of leisure. There is much talk about vocational training. We must have that by all means, since it means greater efficiency and eventually more wealth. But, "what will it profit a man if he gain the whole world, and lose his own soul?" It is still true today as it was of old that "man does not live by bread alone." He must acquire more culture, become more moral and spiritual, must live in greater peace and harmony with his neighbors, and must help make the world better for his presence.

Wealth and Its Uses

(From the *Christian Life in the Modern World*, by Francis Greenwood Peabody, The Macmillan Co., New York 1914, pages 135—144.)

The considerations which have thus far been suggested for the direction or control of money-making, however important they may be for men involved in business affairs, may well seem to

others of little personal concern. Great numbers of persons, though necessarily using money, are not primarily devoted to making it, and the call to utilize it or humanize it may make but slight appeal

to their own lives. There are, however, two uses of money which are not reserved for financiers or capitalists, but are available for all except those who have no money to use, and which are quite as perplexing in the problems and demands they involve as is the conduct of business itself. The first of these uses is in the spending of money, and the second is in the giving it away. Not the rich only, but the far more numerous and far more important body of less conspicuous people who are neither rich or poor, feels itself confronted by questions of expenditure and of benevolence, of thrift and charity, of extravagance and generosity. How to spend without waste, and how to give without harm, are matters of daily self-inquiry and hesitancy for great numbers of conscientious lives. What indication, then, of guidance among such problems may be derived from the teaching of Jesus Christ? What are the rules of spending and the principles of giving which the Christian life may apply, under the circumstances of the modern world?

The first of these questions is of special concern in the United States because its people, whether prosperous or poor, are the most thriftless and extravagant in the world. The extraordinary bounty of nature, the discovery of new resources, the migratory habit of life, and the universality of popular education have combined to make desires outrun possessions and luck more tempting than thrift. The typical American is expectant, sanguine, and venturesome. Though he may fail at one point, he anticipates success at another. As one need is satisfied it creates more. The romantic story of great fortunes attained from small beginnings excites the imaginations of plain people as Cooper's Indians used to excite American boys to take the war-path; and the magic of speculation seems more likely than the slow processes of saving to convert earnings into gold.

The national extravagance induced by this habit is most conspicuous among the foolish rich, whose ostentatious prodigality makes welcome material for the fortunate either to vulgar imitation or to bitter protest. Hardly less misdirected and wasteful, however though

less conspicuous, is the extravagance of wage-earners and their families. Ill-chosen and expensive food, hand-to-mouth buying, migratory living, the passion for finery, and the still more imperative craving for alcoholic drink, not only dissipate earnings, but reduce the capacity to earn. "Give me the luxuries of life," a distinguished American once playfully said, "and I can dispense with the necessities." This is precisely the principle which prevails in many an humble home. Imitation of the more fortunate, the contagion of fashion, and ignorance of the first principles of sanitation and nutrition increase the budget of superfluities and rob both bodies and minds of necessities, until the will to save and the ability to save perish together. The situation is aggravated by the counsel of many revolutionists who systematically condemn the habit of thrift. He who saves, they argue, is likely to be on the side of the present industrial order. His balance in the savings-bank commits him to capitalism. To spend all one gets and to demand more is, it is often taught, the first duty of a consistent revolutionist. "We teach our people," an English labor leader once said, "that thrift is no virtue."

In this condition of national improvidence two general truths become of preliminary importance. In the first place it should be remembered that thrift is not only an economic advantage, but a way of moral education. The saving of money is, in most instances, to be encouraged, not merely for the making of money, but quite as much for the making of character. Prosperous children not less than poor children may be taught, through the practice of thrift, not only frugality and prudence, but self-restraint, foresight, and consideration for others. The reckless spender loses not only money but self-control. However threatening to economic welfare the prevalence of thriftlessness may be, the risk to self-mastery and efficiency, which inevitably accompanies thriftlessness, is still more disastrous to national morality. The spendthrift tendencies of the poor may be in some degree defended as signs of aspiration and hope; but the irresponsible ostentation of the rich is

an unmistakable sign of decadence. The one may meet a civilization on its way up; the other attacks it on its way down.

The second principle which should be remembered at this point is what the economists call the fallacy of extravagance. It is sometimes argued that the spending on superfluities promotes labor and trade. A sumptuous ball, for example, involves and remunerates many kinds of labor. The cost of champagne supports the grower in France and the distributor in America; the prodigal display of flowers maintains florists and decorators. What seems a waste is thus, it is urged, a blessing. The spendthrift is a disguised philanthropist. The argument, however, as has been often pointed out, is fallacious. It assumes that the money thus spent would otherwise remain idle and unproductive, while, in fact, money, even though left by a depositor in a bank, is set by the bank in circulation and applied to the making of more money. The depositor may be idle, but the money is at work. Investment uses money as definitely as does spending. The only economic alternatives possible, unless money be kept in a miser's stocking, are those of a profitable and an unprofitable expenditure. "It is," as Mr. Mill said, "a truism, though a paradox, that a person does good to laborers, not by what he consumes on himself, but by what he does not consume." Thus it is the direction in which labor is to be employed which is the only practical issue involved. What makes expenditure on champagne less well directed than investment in houses or railroads is not that labor is not in both cases promoted, but that the labor in the one case creates a perishable product and in the other case reproduces further labor. The champagne is drunk and the bottles are thrown away; while the houses are occupied and the railroads continue to employ and to promote convenience and trade. In the one case value ceases; in the other case it is perpetuated or increased. The economic fallacy of extravagance consists in directing expenditure to that which is short-lived, perishing, and pernicious, instead of that which is reproductive, permanent, or serviceable. Wastefulness, ostentation, and

self-indulgence not only diminish economic productiveness in the spender, but obstruct the flow of productive labor to other lives.

These general considerations bring one to the personal problems of his own expenditure, or to what an American economist has called "the backward art of spending money." What principle may direct one in his spending? What standard of living is justified and appropriate? What are the limits of luxury? Is it possible to administer expenditure without penuriousness on the one hand or extravagance on the other, so that the Christian life may be consistent with the conditions of the modern world? The answers to these questions must, of course, vary in many details with varying circumstances of inheritance, occupation, or place. Fixed regulations cannot be applicable to different incomes or special emergencies. The Christian Gospel is not a Talmudic system of minute rules concerning each detail of conduct, but a communication of Power and Life, with the elasticity and variability of this dynamic and vital operation. And yet the general principle of stewardship which governs the making of money may direct not less definitely the spending of it. If what one owns is owed, if possessions are illusory until they are socially serviceable, if riches have in them the quality of "deceitfulness" against which one must be on his guard, then, some indication is given to any thoughtful mind concerning the backward art of spending money.

In the first place the principle of stewardship indicates scrutiny. Expenditure must be intelligent and rational instead of thoughtless and stupid. "The Lord of those servants cometh and maketh a reckoning with them." To be ready for that accounting, to accept the limitations and obligations of a trustee, to fix a standard of living which is appropriate and legitimate for one who is responsible to Him who owns, and to recognize as fraudulent either the practice or the pretence of prodigality, — that is the beginning of Christian spending. The loose expenditure which is often fancied to be a sign of social superiority or superb indifference is, in fact, not only a

form of vulgarity, but a form of self-deception. It hopes to buy recognition, distinction, or gratitude; but it becomes, in reality, notorious, ridiculed, or plundered.

Here is an ethical situation which is often quite overlooked. Many a man who closely scrutinizes his money-making feels no obligation to scrutinize his spending. May I not, he says, do as I will with mine own? The science of business is so absorbing that he has no time for the science of expenditure. Many a woman has no idea what, or on what, she spends, and swings in her moods from extravagance to penuriousness, injuring other lives, first by her recklessness and then by her injustice. The scrutiny of spending is as much a duty of women as of men, of employers as of employees, of house-keepers as of house-servants, of the properous as of the poor. "They that trust in their wealth and boast themselves in the multitude of their riches," says the Psalmist, "none of them can by any means redeem his brother nor give to God a ransom for him." Ostentatious and reckless spending, that is to say, is not only culpable in itself, but may even leave one incapable of helping others. One cannot redeem his brother by purchase, or buy a ransom for him. The only way to redeem another life is thru one's own life. The Son of Man came to give his life a ransom for many.

To the obligation of scrutiny is, however, to be immediately added what may be called the privilege of detachment. The scrutiny of spending, though a duty to be intelligently performed, is a subordinate duty. If it become primary and engrossing, it grows anxious and penurious. The Christian life is faithful in that which is least, not because the least is much, but because the least may, if overlooked, be obstructive of that which is much. It makes a friend of Mammon, not because Mammon offers a permanent habitation, but because Mammon may obstruct the way toward "everlasting habitations". In short, the problem of spending, while it may be carelessly ignored, may on the other hand be taken

too seriously. The Christian life views it with a certain detachment of mind. Precisely as the economists, in dealing with the fallacy of extravagance, advise the direction of expenditure to permanent rather than to perishable ends, so with reiterated emphasis Jesus calls his disciples to give their loyalty, not to that which is to perish, but to that which is to remain. "Seek first," he says, "the Kingdom of God and His righteousness"; "Provide for yourself treasures that fade not"; "Where your treasure is there will your heart be also"; "Thou fool . . . that layeth up treasure for himself and is not rich toward God."

The emancipation of the will from slavery to riches and its dedication to treasures which money cannot buy is, therefore, the first condition of spiritual security. The spirit of detachment supplements the scrutiny of spending. It is important to save, but there are other things which are more important. The real wealth is that which fades not; the real poverty is that which is not rich toward God. Expenditure, therefore, for friendship, for hospitality, for the expression of beauty, for the dissemination of happiness, for the utterances of affection, may often be justified, even when lavish or imprudent instead of cautious and calculating. "Piety," said William Law in his "Serious Call," "requires to renounce no way of life where we can act reasonably. Whatever you can do or enjoy in the presence of God, as his rational creature . . . is allowed by the laws of piety."

This is what the Apostle, in a phrase often robbed of its force, called the "Simplicity that is toward Christ." Simplicity is not meagreness or emptiness, the stripping from life of its richness and resources; it is, as the Greek signifies, singleness, the undeviating direction of the will as of a piece of wood which is straight-grained. The simple life is one that has fixed direction, straightforwardness, single-mindedness, the ability to keep a straight path among the solicitations either of selfishness or of success. There is a simplicity which abandons and rejects; and there

is a better simplicity which discriminates and selects; and this capacity to keep the narrow path which divides niggardli-

ness from extravagance and ostentation from liberality, is one evidence of the simplicity that is toward Christ.

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By an oversight the exact location of the excerpt in the February number of "The Kingdom and the World" was not given. It was from the "Ethics of Jesus and Social Progress" by Professor Charles Gardner, published by the George H. Doran Company, New York, 1914; pages 86 to 99. We regret the error very much.

The poem printed below appeared originally in *The Daily News*, Sault Ste. Marie, Mich., and was reprinted in the *Literary Digest*, November 7, 1917. It is an admirable piece of Red Cross propaganda.

The Crimson Cross

By Elizabeth Brown du Bridge

Outside the ancient city's gate
 Upon Golgotha's crest
 Three crosses stretched their empty arms,
 Etched dark against the west.
 Blood from nail-pierced hands and feet
 And tortured thorn-crowned head
 And thrust of hatred's savage spear
 Had stained one dark cross red.
 Emblem of shame and pain and death
 It stood beside the way,
 But sign of love and hope and life
 We lift it high to-day.

Where horror grips the stoutest heart,
 Where bursting shells shriek high,
 Where human bodies shrapnel scourged
 By thousands suffering lie;
 Threading the shambles of despair,
 Mid agony and strife,
 Come fleetest messengers who wear
 The crimson cross of life.
 To friend and foe alike they give
 Their strength and healing skill,
 For those who wear the crimson cross
 Must "do the Master's will."

Can we, so safely sheltered here,
 Refuse to do our part?
 When some who wear the crimson cross
 Are giving life and heart
 To succor those who bear our flag,
 Who die that we may live—
 Shall we accept their sacrifice
 And then refuse to give?
 Ah, no! Our debt to God and man
 We can, we will fulfil,
 We, who wear the crimson cross,
 Must "do the Master's will."

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Professor Ross returned in February and will submit a special report to the Department of Education in Washington and publish numerous articles in magazines—The Century, The Independent, etc. His interpretation of the Russian Revolution will be the most illuminating of any American student of social science.

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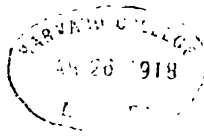
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HEALTH AND HISTORY

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

April 7—The Length of Life— Past and Present

SCRIPTURE LESSON: In numerous passages, for instance in Job 7: 1 and 9: 25, the shortness and vanity of life are complained of. In Ps. 16: 11 the pious man asks God to show him the path of life, and in Ps. 91: 16 the Lord promises to satisfy him with long life.

INTRODUCTION: How to live long has been the problem, and how to live happily has been the desire of the ages. All that man could do was directed toward finding an answer to these two questions. Most of his religious activity had ultimately a bearing on this matter. Life may be hard and full of trouble, nevertheless man will cling to it and try to prolong it as far as possible. The conditions of life were much harder in the past than at present, but even the slave preferred life to death, notwithstanding the lash and the toil to which he was almost constantly exposed. The love of life is inborn in every creature, and what the biologists call the struggle for existence is due to it. And to this struggle, in turn, is due whatever progress we have made. It meant exertion, systematic endeavor, and ultimately the development of all that is good and worth while in modern civilization.

THE MEANING OF A SHORT LIFE IN HISTORY: We are apt to think that there is no connection between the length of life and historical events. Yet the two are closely and vitally connected. Youth is proverbially rash and impetuous, easily offended, and appeased with difficulty. Imagine a community where the oldest man is forty and the oldest woman thirty-five, where the majority of the population is between fifteen and thirty years of age; imagine, also, that an offense has been given to a member of the tribe by one of a neighboring clan—and you have all the conditions for a feud which may last for generations.

There is no one to advise forbearance and adjustment of the matter by some sort of primitive court; there are only the keenly felt insult and the hot desire to avenge it. Youth is a spendthrift with its life and cares little for consequences. This means that in the camp of both the antagonists the combat will be kept up, renewed, and finished only with the extermination or utter subjection of one tribe by the other. This was almost the universal rule in primitive times. Hardly anybody died a natural death; battle, famine, the hardships of slavery, and the general oppression of the many by the few ended life long before the limit was reached which the psalmist allots to man's age.

We need not go, however, into prehistoric times to find the shortness of life responsible for warlike conditions. From classical antiquity and from Biblical times the same lesson is brought home to us. All the leaders of both the Greeks and Trojans were young men; the rank and file were undoubtedly younger rather than older. The youthful David was warlike and his restlessness subsided only when he had reached the age of fifty.

These cases are typical of what happened constantly. A man would attack a personal enemy with a few companions. If he succeeded, his fame would spread and soon a larger company of followers would gather around him from all over the land. He was then in a position to establish himself on a throne, either an old one or a newly created one. He would reign in glory for ten or fifteen years, only to be supplanted either by an ambitious son or a former follower. The vicissitudes of the various kingdoms were due to the short reigns of kings who had acquired power by military prowess while young, but had to yield the throne to younger men as soon as they had passed the zenith of their physical power at forty or fifty. Youth has always tried to

match its strength against others in ambitious schemes.

THE MEANING OF A SHORT LIFE FOR CIVILIZATION: Since youth is apt to spend its energy in war, if conditions are even half-way favorable, there are little time and energy left for other pursuits. For a more comprehensive grasp on life, greater maturity is required. It is interesting to notice that the moment conditions favor a longer life, and older men begin to exert influence on the life of the tribe and nation, wars become less frequent. The older men naturally love fighting less; but the chief contribution they make consists in a larger grasp on conditions. They recognize that war means destruction of life and property, and try to avoid it. More important, however, is the contribution which their greater mental maturity makes to other spheres of communal life.

It is a noteworthy fact that most poets are young and most scientists are middle-aged or old. The exceptions to this rule are few. Why should this be? The reasons are obvious. Impetuosity drives youth to seek expression for its energy either in vehement action or in turbulent words. The emotions run high and poetry is the natural outlet for pent-up energy. There is little desire to occupy oneself with outside matters in a calm and deliberate manner. That is, however, the exact thing needed in science. The layman does not know what incredible patience a scientist needs in order to solve a complex problem. It requires not only months, but often years, to perform a single task. The poet may write down his feelings in a few hours and the world may be richer by a good lyric; the scientist arrives at useful conclusions only after long deliberation. A great philosophical or scientific truth which will benefit the world is generally the result of mental maturity and a fairly full experience of life, because a number of factors have to be considered and balanced before anything vitally important can be produced.

STATISTICS OF LENGTH OF LIFE: It is interesting to note that the only reliable statistics concerning the average length of life are a little over three hundred years old and that they were compiled at Geneva at the request of John Calvin, the Swiss reformer. He found that the average life in Geneva during the sixteenth century was

21.2 years. If the strict moral injunctions and civic improvements which Calvin introduced could do no more, it is safe to assume that the average length of life before the sixteenth century was not more than twenty years. Since that time improvements have been made rapidly. The average life should be sharply distinguished from single cases of real or alleged longevity as they are reported in the Old Testament and elsewhere. Altho Moses lived to be 120 years old and Joshua 110, it is to be noted that not a single individual besides these two survived the forty years of migration. Even the children that were born in Egypt never saw the Promised Land. The average, consequently, must have been rather low.

The lengthening of the average life has been as follows: In the seventeenth century it was 25.7; in the eighteenth century, 33.6; from 1801 to 1883 it was 39.7. Since that time there has been a marked difference in the achievements of various countries along this line. Sweden stands highest, with an average of 50.9 years for males and 53.6 for females, between 1891 and 1900; Denmark stands second with 50.2 years for males and 53.2 for females, between 1895 and 1900. Other countries follow in this order: France, with 45.7 years for men and 49.1 for women, from 1898 to 1903; England and Wales, with 44.1 years for men and 47.7 for women, from 1891 to 1900; Massachusetts, with 44.1 years for men and 46.6 for women, from 1893 to 1897; Italy, with 42.8 years for men and 43.1 for women, from 1899 to 1902; Prussia, with 41.0 years for men and 44.5 for women from 1891 to 1900. India, a country still only touched by civilization in some of its cities and country districts, has an average of 23.0 years for males and 24.0 for females.

April 14—The Elimination of Endemic Diseases

SCRIPTURE LESSON: In 2 Cor. 12:7 the apostle speaks of a "thorn in the flesh." Various interpretations have been given of this term, the latest, and perhaps the true one, is that it was a severe form of malaria, with its racking pains and depressing effects.

DEFINITION: By endemic diseases we mean those forms of sickness which "are peculiar to or prevailing in or among some

(specified) country or people." The bubonic plague, for instance, is said to be endemic in Bombay. The mortality from these diseases may be small, at least directly, in their own regions; indirectly, they may have an injurious effect by weakening the constitution and making it a more easy prey to other diseases. When an endemic disease attacks large numbers of a population for many generations, its influence may be disastrous, because it prevents the development of a high degree of vitality and retards, if it does not prevent, a higher civilization. It makes the people inert, sluggish, irritable, and indifferent morally and religiously. Malaria is the best illustration of this influence.

IMMUNITY: The races which have lived for many generations in localities where certain endemic diseases prevail are said to attain immunity or freedom from their effects. This is, however, rarely the case. Such persons are attacked and suffer from the effects of the disease, but not as severely as those unaccustomed to its ravages. There are many regions in Central Africa where a white man can not live, owing to the virulent character of malaria prevailing there. The negroes who live there all suffer, but not as severely as do the white men who go there. Immunity is, consequently, a relative term. These negroes living in the fever-stricken parts of the African jungles are not strong, either physically or mentally; they vegetate and live miserably, altho they do not know why. Practically every nation is in this sense immune to some endemic diseases. The inhabitants of the tropics and subtropics suffer less from malaria than white men; but they suffer more from consumption when they come north, especially in the cities. The one race has acquired a certain degree of immunity against malaria, the other against tuberculosis. An endemic disease may be endemic at one time and epidemic at another. When a disease appears in a country for the first time it is usually epidemic in character; it may be virulent in its effects and many people die from it. Later it may settle down, after a proportion of the population has acquired comparative immunity, and may become endemic there. When measles first appeared among the Indians in California, about 30,000 of them died in one year; later, the mortality was not much

higher than among white people. The epidemic had become endemic. Sometimes a disease may be endemic in a community for many years, attack few persons, and be mild in character; then unsanitary conditions may arise and turn the endemic into an epidemic. This was the case with infantile paralysis in 1916 in the Eastern States of our country, especially in New York.

CONTRACTIBILITY: Most endemic diseases are caused by bacteria and are contagious. This has become known only recently, since the nature of few diseases was known before the epoch-making discoveries of Pasteur, in Paris, and of Koch, in Berlin. One discovery after another has been made within the last thirty years, and it is now a well-established fact that practically every endemic disease is due to some special form of bacteria and is, consequently, contagious. A person may contract it either through contact, through food, or through the bite of certain insects which have fed on the blood of an infected person. Some persons seem to be immune to one or another form of endemic disease, but are able to carry the bacteria with them and to infect those with whom they come in contact. This fact has been definitely established in the case of typhoid fever, and many infections have been traced to persons who were apparently healthy but served as carriers of the disease.

SPECIFIC ENDEMIC DISEASES: It would be impossible to discuss, even briefly, the various endemic diseases. Three will, consequently, be selected—tuberculosis, malaria, and hookworm—because they affect, singly and collectively, a larger number of people than perhaps all others combined. Fortunately, each of them is now under control, at least in those parts of the civilized world where people are willing to observe the laws of hygiene and of sanitation.

Tuberculosis is the most familiar of the three, since there is scarcely a person in our country who has not had a friend or acquaintance afflicted with it. Consumption, in its various forms, is caused by a rod-shaped parasite or fungus, discovered by Dr. Robert Koch, of Berlin, in 1882. It kills on an average 160,000 persons per year in the United States. This means from one-tenth to one-seventh of all our people, or about one-third of all those who

die between the ages of 18 and 45. Those suffering from this disease number not less than 1,000,000 persons in our country. Owing to the greater exposure to cold and other conditions of work, more men die from tuberculosis than women—63 per cent. of deaths from this disease in New York city occurring among men. Dusty trades produce an unusually high mortality from consumption. The negroes have a mortality rate more than 300 per cent. greater than the white—450 as against 148 per 100,000 of the population in 1910. Owing to the various measures taken tuberculosis is rapidly decreasing. In cities where anti-tuberculosis campaigns have been waged the death-rate has declined in a decade (1904 to 1914) from 200.7 to 146.8 per 100,000 of the population. And the day will soon come when consumption will be as rare in a civilized community as smallpox is at present. We know the cause of the disease and will be able to eliminate it.

Malaria afflicts practically all the peoples in the tropics and a large portion of those in the temperate zones. While mortality is comparatively small from this cause, morbidity is high. It ranges all the way from 2 per cent. in France to 90 per cent. in some parts of Greece. Further south practically no person is immune. It has been one of the greatest drawbacks to civilization.

Donald Ross, a British army physician, discovered the cause of malaria in a parasite carried by certain species of mosquito. Three years' search resulted in this discovery in 1898. He received the Nobel prize in 1902, and two other specialists in malaria, Golgi in 1906, and Laveran in 1907, were also honored in the same manner. This indicates the great esteem which physicians have for the men who discovered the cause and subsequent remedy for this dread scourge of man. The Panama Canal could never have been built without this discovery, since General Gorgas was able to apply the remedy and to reduce the morbidity rate in the Canal Zone to what it is in the United States. Other parts of the tropics have been redeemed in a similar manner, such as Ismailia, on the Suez Canal, and numerous parts of the West Indies and Central America. The United Fruit Company has shown that the tropics may be made habitable and outdoor pursuits possible—opening

up the vast food-resources of the tropics for the ever-increasing population of the world.

The hookworm is spread over a smaller area than malaria, being confined chiefly to the tropics and subtropics. It works, however, great havoc in those regions, and even in higher latitudes; for instance, in some of our Southern States it has produced a remarkable amount of degeneration among the poorer classes in the country districts.

Dr. Charles Wardell Stiles discovered a new species of this parasite in 1902 and gave the impetus to numerous movements for the suppression of the disease. The International Health Commission, founded and maintained by John D. Rockefeller, has been chiefly instrumental in suppressing the disease and aiding in making the tropics habitable for white men, also enabling the natives of those regions to become more industrious and productive. Various Central-American countries are now applying methods for the control of both hookworm and malaria, with remarkable benefit.

April 21—The Elimination of Epidemics

SCRIPTURE LESSON: In Ps. 91:10, one of the forms of protection promised to the godly is that from plague. This indicates that it must have been a disease known in Palestine. In 2 Sam. 24:15, mention is made of the death of 70,000 men from pestilence.

NATURE OF EPIDEMICS: The diseases which are classified under the name of epidemics are usually dormant in some part of the world; that is, they are endemic in character in certain localities and become epidemic, and often virulent, under certain conditions. These vary according to the nature of the disease. The indirect conditions are invariably, however, unsanitary and unusual crowding of the population, low vitality owing to food being insufficient in quantity and quality, and a generally low standard of living. An epidemic hardly ever starts unless these circumstances combine. If they are not acute, the disease attacks perhaps only a few or appears in a mild form. The moment, however, these conditions become accentuated, the disease spreads rapidly and acquires great virulence.

Spinal meningitis and infantile paralysis are usually endemic in many localities, but attain the character of epidemics from time to time. The direct conditions which produce an epidemic are: a virus—either bacterial or protozoan in character, a susceptible population, free communication between the sick and the susceptible, a vehicle for carrying the virus, and a breeding-place outside of man.

Some epidemics, like that of influenza, cause a vast amount of misery but comparatively few deaths, while others, for instance cholera, cause many deaths. The rapidity of travel differs likewise. Influenza traveled around the world from 1890 to 1894, while the so-called plague completed this journey from 1895 to 1902. Perhaps the best way to treat the subject is by selecting two typical epidemics: yellow fever and the bubonic plague.

YELLOW FEVER: This disease is caused by a bacterial parasite which is carried by a species of mosquito. The discovery of the carrier was made in 1900 by an American Army surgeon, Major Walter Reed, in Havana. The verification of the discovery was, however, necessary if it was to be of any real benefit to mankind. It occurred under dramatic circumstances which proved the heroism of some physicians and showed that science, as well as religion, has its martyrs. Two physicians, Dr. James Carroll and Dr. Jesse W. Lazear, also a nurse, submitted to the bite of an infected mosquito after the nature and the risk of the experiment had been fully explained to them. The nurse and Dr. Lazear had a virulent attack and died; Dr. Carroll recovered from a severe attack. Perhaps never in the history of medicine or of science, for that matter, have equal heroism and self-sacrifice for the cause of humanity been shown. These persons made possible the eradication of yellow fever—a disease which up to that time had been the scourge and terror of the tropics and even of regions considerably farther north. The verification of the discovery made possible the eradication of yellow fever under Colonel Gorgas one year later in Havana, and removed thus one of the worst plague-spots in the world. Only a few cases have appeared since that time in Havana and the West Indies, and they were promptly dealt with and further extension prevented.

A few statistics will give an idea of the toll of human lives exacted by this disease. They do not tell, of course, the whole story. There were disrupted families, widowed wives and husbands, bereaved friends, and loss to the community of some of the most valuable citizens and physicians. The loss in property ran during some of the epidemics into hundreds of millions. Previous to 1865 yellow fever made an almost annual visit to our southern shores and in some years the mortality was high. Accurate statistics are necessarily unavailable because vital statistics were not kept even approximately correct in those days. The following incomplete figures are the best obtainable.

In 1793 Philadelphia lost about 1,300 out of a total population of 40,000 by yellow fever, while 4,000, or one-tenth of all the inhabitants, had the disease. In 1798 the death-roll was 3,645. In 1797 New York lost 2,080, Boston 200, Portsmouth 100, New London 81. In 1847 New Orleans lost by death from yellow fever, 2,259; in 1853, 7,970; in 1854, 2,423; in 1855, 2,670; in 1858, 3,889; in 1867, 3,093. Memphis, Tenn., lost about 2,000 in 1873. In 1878 one of the worst epidemics of yellow fever occurred. It spread into 132 towns and cities of the Southern States as far north as Kentucky; the number of cases was about 74,000 and of deaths 15,934. New Orleans alone lost about 4,600.

An interesting fact is the comparative susceptibility of different racial and national elements to yellow fever. During the epidemic of 1853 in New Orleans this factor was studied specifically. The mortality from the disease per 1,000 was as follows: Native Creoles, 3.58; West-Indians and Mexicans, 6.14; strangers from Southern States, 13.32; strangers from Spain and Italy, 22.06; from the Middle States of the Union, 30.69; from New York and New England, 32.83; from the Western States, 44.23; from France, 48.13; from British America, 50.24; from Great Britain, 52.19; from Germany, 132.01; from Scandinavia, 163.26; from Austria and Switzerland, 220.08; from the Netherlands, 328.94. These figures prove the comparative, although not the complete, immunity of natives of southern countries who have been subjected to the disease for generations and have lost their more susceptible members through death, while through the selective process

in the more virile survivors a certain racial resistance against yellow fever was developed.

Another interesting fact is the greater number of victims among men than among women and the practical exemption from attack of children from five to fifteen years of age. Whether there is a really greater susceptibility to the disease among men or whether they are more frequently attacked than women because they are more exposed is still a mooted point. It is certain, however, that drinkers and persons living irregular lives are the most likely victims and that they seldom recover.

THE BUBONIC PLAGUE: This epidemic, also called "black death," originated in China. It appeared in Europe for the first time in Constantinople during A.D. 543 and is supposed to have caused the death of 10,000 people in one day. It had appeared previously about the fourth century A.C. in North Africa and Egypt. In 1352 it spread through Europe and nearly twenty-five per cent. of the population died. Hecker estimates that out of the 2,000,000 inhabitants of Norway only 300,000 survived. The outbreak lasted twenty years and 40,000,000 persons were supposed to have died. During the great plague of 1665 there were 63,596 deaths in London out of a population of 460,000; in Marseilles 87,000 people died, and 200,000 in Moscow. It is supposed to have been introduced through bales of merchandise from the Levant. People living in the country, on barges, and on ships were much less subject to attack than those in the city. The disease is essentially one of filth and famine and attacks chiefly the debauched.

The bacillus of the bubonic plague was discovered almost simultaneously in 1894 by Kitasato and Yersin, working independently. An antiplague serum was soon found and a test was made at the Roman Catholic mission in Canton in June, 1896, by injecting it into a young Chinaman who recovered from a severe attack of the disease. The bacillus is spread by rats, mice, rabbits, squirrels, and other animals that carry fleas, and many epidemics occur among these fur-bearing species before the human form of it develops. Since rats and mice are always carried from port to port by ships the disease spreads over large areas in a very short time.

With the discovery made and tested, it would have been easy to suppress the most recent outbreak of the disease which occurred in San Francisco in the spring of 1900. The board of health quarantined the Chinese quarter, but commercial interests, fearing financial disaster, prevailed on the United States Circuit Court to declare the quarantine illegal on June 15. The Marine Hospital Service renewed it immediately for the whole State of California under Federal authority. But the governor of the State and the commercial interests of San Francisco support the Marine Hospital Service through the Secretary of the Treasury. Meanwhile the disease spread. Finally an investigation was made at the instance of the Service by order of the Secretary of the Interior in January, 1901, by three of the highest medical experts of the country. The report, unanswerable and authoritative, was made February 26, 1901, finding many cases of bubonic plague. Its immediate publication was required by the Federal quarantine law of February 15, 1893. It was suppressed, however, until April 19, 1901, after it had been published by the *Occidental Medical Times* and the *Sacramento Bee*. By some strange accident the officers of the Marine Hospital Service, who had performed their duty faithfully to the country, were shortly after ordered to far-away points.

This case is mentioned to point out two lessons: that commercial interests interfered with the duty of officers who, against great pressure, performed their duty manfully, and that our country is the only civilized nation which entrusts a purely medical affair to an expert in finance as the superior officer, because he is a member of the Cabinet. The San Francisco merchants are not the only men who have acted in this manner. When the hookworm was found in our Southern States the members of Congress from those regions protested against besmirching the fair name of their States. What we need is a Federal department of health, with specific functions concerning all matters of health and sanitation, and with a cabinet officer at its head.

Epidemics are international. Combating them should be made an international affair. This fact brings home the lesson of the unity and brotherhood of mankind.

April 28—The Mastery of Children's Diseases

SCRIPTURE LESSON: Jesus healed not only adults, but children; for instance, the daughter of Jairus. But in Mark 9: 36 he declares his great love for them by making a favor shown to a child equivalent to one shown to himself.

THE CHILDREN'S YEAR: The Children's Bureau of the United States Bureau of Labor has invited the cooperation of all churches, societies of men and women, individuals, in fact, of everybody, to make 1918 the Children's Year by saving 100,000 lives of boys and girls under five. The action was taken at the suggestion of the Child-Welfare Department of the Woman's Committee of the Council of National Defense. In this war many children are killed, die of starvation, neglect, and brutality. It is of the very best augury that our Children's Bureau has started a national movement for the saving of the lives of a portion at least of the 80,000,000 children who come under its care. That of this number of boys and girls under fifteen special consideration should be shown to those under five is significant, because it is indicative of the increasing valuation shown for human lives, especially at the age when dependence is greatest and death comes most readily.

We heartily support this plan, which goes into operation in April of this year. If a disease breaks out among domestic animals a specialist soon appears to investigate, report, and advise. The different bureaus of the Department of Agriculture vie with each other in devising ways and means to remedy the evil. Until two years ago children might die by the thousand, yet the Federal Government would officially know nothing about it. When infantile paralysis raged in the Eastern States in 1916 the Marine Hospital Service cooperated admirably with the local boards of health and was not interfered with by the commercial interests, as was the case in San Francisco in 1900. This was due perhaps to the better organization of the health boards and to the fact that children are coming to be looked upon as the greatest national asset.

The plans of the Children's Bureau are so far not worked out in detail. It will depend on each community to decide just what is necessary to do and how it is to be

done. The Bureau can only suggest and inspire, lay down general principles, and give general directions. Perhaps the larger cities will do this work well, because they have a large number of well-organized societies. It is the smaller towns and villages which are likely to be less efficient in this respect, not because they are less interested, but because it is more difficult to get men and women with sufficient leisure to devote to this work in a well-organized manner and because expert advice of competent health officers is not easily available. We urge our readers, consequently, to take this matter up and write to the Bureau for further information. There is truly no greater privilege before a Christian than that of saving children's lives.

The statements of the Bureau for the press are as follows:

Plans for the celebration of Children's Year, of which the saving of 100,000 lives is one feature, are being developed by the Children's Bureau in cooperation with the Child-Welfare Department of the Woman's Committee of the Council of National Defense. The safeguarding and protection of children are looked upon as a patriotic duty in view of the unavoidable wastage of human life incident to war. It is expected that the 5,000 or more local committees of the Child-Welfare Department of the Woman's Committee will be able to carry the campaign to every community in the United States. This is looked upon as essential to the success of the movement, for in the last analysis every community must save its own babies, if they are to be saved at all. State and Federal agencies, either official or voluntary, can make plans and offer suggestions, but each community must bear its full share of responsibility in making the campaign a success.

The quotas assigned to the various States are given in the following table:

	Population under five, 1910 census.	Quota of lives to be saved.
Total	10,631,364	100,000
Maine	71,845	676
New Hampshire	39,581	372
Vermont	34,171	321
Massachusetts	328,886	3,094
Rhode Island	54,098	509
Connecticut	112,244	1,056
New York	898,927	8,455
New Jersey	266,942	2,511
Pennsylvania	884,270	8,318

	Population under five, 1910 census.	Quota of lives to be saved.	Infant- Mortality Rate.	City	Infant- Mortality Rate.
Ohio	479,475	4,510		<i>New York</i>	<i>Harrisburg</i> 129
Indiana	275,524	2,592		N. Y. City..... 125	Johnstown 165
Illinois	597,989	5,625		Bronx 96	Philadelphia ... 138
Michigan	298,554	2,808		Brooklyn 117	Pittsburg 150
Wisconsin	256,171	2,410		Manhattan 135	Reading 142
Minnesota	226,840	2,134		Queens 122	Seranton 148
Iowa	236,063	2,220		Richmond 138	Wilkes-Barre .. 146
Missouri	360,503	3,391			<i>Maine</i>
North Dakota	82,399	775		<i>Pennsylvania</i>	Portland 144
South Dakota	73,489	691		Allentown 144	<i>Dist. of Columbia</i>
Nebraska	140,096	1,318		Altoona 119	Washington ... 153
Kansas	191,519	1,802		Erie 115	
Delaware	20,045	188			
Maryland	137,714	1,295			
District of Columbia...	26,669	251			
Virginia	268,825	2,529			
West Virginia	169,118	1,591			
North Carolina	332,792	3,130			
South Carolina	228,459	2,149			
Georgia	376,641	3,543			
Florida	96,956	912			
Kentucky	294,503	2,770			
Tennessee	294,591	2,771			
Alabama	311,716	2,932			
Mississippi	259,661	2,442			
Arkansas	230,701	2,170			
Louisiana	224,069	2,108			
Oklahoma	241,904	2,275			
Texas	538,984	5,070			
Montana	38,323	360			
Idaho	40,444	380			
Wyoming	15,331	144			
Colorado	82,562	777			
New Mexico	45,285	425			
Arizona	24,778	233			
Utah	52,698	496			
Nevada	6,383	60			
Washington	108,756	1,023			
Oregon	60,211	566			
California	193,659	1,822			

THE NEED FOR WORK AMONG CHILDREN:

The following table shows how serious our infant mortality still is. The death-rate is computed per 1,000 babies under one year:¹

City	Infant- Mortality Rate.	City	Infant- Mortality Rate.
<i>Connecticut</i>		Fall River 186	
Bridgeport 123		Holyoke 213	
Hartford 119		Lawrence 167	
New Haven 108		Lowell 231	
Waterbury 149		Lynn 97	
<i>New Hampshire</i>		New Bedford ... 177	
Manchester 193		Somerville 101	
<i>Massachusetts</i>		Springfield 124	
Boston 126		Worcester 137	
Brockton 99		<i>Michigan</i>	
Cambridge 119		Detroit 179	
		Grand Rapids.. 122	
		Saginaw 145	

¹ This table is from *Infant Mortality*, published by the Children's Bureau, U. S. Department of Labor, p. 12 (Infant-Mortality Series No. 6).

Studies of school children have been made in many places, but with results unfortunately almost uniform in their seriousness. One of the latest is reported about Chicago in the *Journal of the National Education Association*, May, 1917 (p. 943).

During 1916 Chicago had about 500,000 school children in attendance. Of this number 191,225 were examined during the year and 101,237 were found defective. On this basis 240,000 out of the 500,000 school children have physical defects in need of correction. The indication is, according to the estimates of the school dentists, that 450,000 of the children have defective teeth.

Dr. L. Emmett Holt estimates that there are 25,000 children in New York city suffering from heart-disease.

AGENCIES AT WORK FOR CHILDREN: The need for work among children has long since been recognized and infant-mortality rates no longer run into 40 and 50 per cent. Numerous agencies have sprung up everywhere and work is being done from every possible angle, from preparing the mother to guiding the boy and girl properly into manhood and womanhood. School physicians and dentists, district school nurses, and various philanthropic societies are working among all classes of children.

The different States are beginning to take a keener interest in children. A *Summary of Child-Welfare Laws* (Children's Bureau, Miscellaneous Series No. 7) reports various laws passed during 1916 in different States concerning the health of children. There is now no State which does not recognize that it is of the utmost importance for the community, not only to conquer children's diseases, but to take every possible measure to assure the best of health for the younger generation by proper feeding, exercise, play, ventilation, and clothing.

TO OUR FRIENDS AND READERS

"The Studies" appear in a slightly different form this month, and may continue to do so in the future. The reasons for the change are as follows:

1. When the GOSPEL OF THE KINGDOM first made its appearance in 1908, it had only eight pages—those of the regular lessons of the Sundays. Gradually more material was added, some of it relevant and some of it not. Eventually the plan was evolved, which has been followed for the last two years. The supplementary papers, according to this plan, treated of some other phases of the main topic, thus making a fairly complete discussion of a subject possible. The plan was acceptable to all of our readers, if we may judge from the many complimentary letters received.

2. The difficulty from our point of view was the necessity of treating topics in a fixed and pre-determined order as announced, and our inability to give running comment on things as they happened. Since the subjects and their order was arranged at least one year and a half before the last one appeared in print, we lagged behind in some cases and the treatment had been taken up by other magazines or books. In other cases we anticipated topics and the method of comment, and ran the risk of not having the prophecy come true. To put it differently, we felt as if we were treating old topics in some cases and were considered to be behind the times; in other cases we were looked upon as visionaries who had dreams which did not come true. This was not exactly a pleasant position to be in, since we are neither antiquarians nor visionaries but, we hope, honest Christians, who want to look facts in the face and interpret them from the moral point of view in order to improve them and increase the power of the Kingdom of God.

In order to illustrate how we were handicapped under the old plan, a brief reference may be made to the war. It is a world catastrophe, a serious menace to the spiritual forces, and a most disastrous interference with the social forces of our own country. Nevertheless, this calamity did not exist for us editorially, because

we had to adhere to a rigidly fixed plan, made before our country entered the war. We might wish to bid God-speed to our boys, but our plan prevented; we might point out some remedies for some evils, but we had to be tongue-tied. It was chiefly the necessity of taking our share in this great world movement, which decided the case for us.

3. The new plan was, consequently, decided upon after due deliberation. It will give us the two-fold advantage of maintaining the favorable features of the old scheme, and adding, we hope, many that are new. The lessons will be arranged as usual according to definite schedule after consultation with the best available authorities. There will appear at the same time a number of articles on current topics which need immediate interpretation and should not have to wait six or twelve months for it. In the present number there are two brief articles on the war, for instance, which we think are necessary because we have been charged indirectly, if not with pro-Germanism, at least with indifference toward the mighty struggle in which the democratic nations are engaged. The insinuation could not be refuted because we were bound by our plan.

The woman question is just now occupying much of the attention not only of our nation but that of others. All over the civilized world the problem arises, what place is woman going to occupy in the social, industrial, political and educational life of the community. Many of our readers are women, and they must naturally have asked themselves why we had not a single word for "the cause." Most of our male readers are undoubtedly in favor of doing justice to our sisters, and they must have been disappointed at our silence. Our tongues were tied and our pens were mute on account of the pre-arranged schedule.

Other questions will no doubt come up as the months pass by, and it is our desire to give them adequate and immediate comment in order to prove that we are living in a progressive and absorbing world, and are not removed from the great

stream of life, merely because we occupy an editorial chair. The writer has rarely enjoyed anything more keenly in his life than the living touch he has had in his university classes with the surging, hopping, groping and wrestling minds of his students. It is his desire that some sort of contact may be established with the readers of the Studies. Surely there must be many men and women in our classes who do not agree with everything that has been said in our articles.

They should feel free to express their opinion, and be assured that their objections will receive careful attention. As a teacher, the writer has received many invaluable suggestions from his students and even from objections, because he was com-

pelled to look at phases of a problem which had not occurred to him. No man, after all, is omniscient. We want to get at the truth by all means. It is certainly not our desire to be dogmatic; we want to look as near as possible at every aspect of a problem, and if our readers will assist us in this endeavor they will surely help not only the editor but other readers. To assist in the search of truth is a Christian duty and a human privilege, for "the truth shall make you free."

This, then, is the plan. We hope our readers will like it and write us about it. If not, we can revert back to the old scheme, because we are not bound by anything except the truth and the promotion of the kingdom of God. THE EDITOR.

DR. STRONG AND THE WAR

By JAMES H. ECOS

Having had the privilege and honor of most intimate association with Dr. Strong during the last ten years of his life, I have no fear of misrepresenting his views on the subject of the war.

It is matter of common knowledge that Dr. Strong was one of the foremost pioneers in arousing the nations to the necessity of a New Internationalism. This was a fundamental conception in the founding of the American Institute of Social Service, the first of its kind in the world. This great prophet felt that the industrial unification of the nations demanded as a logical sequence their closer union throughout the entire range of national life. Accordingly similar institutes were formed in Great Britain, Sweden, Denmark, Italy, Spain, Australia, Russia, and, at the time of his death, a waiting list of several nations was calling to the parent institute in New York, "Come over and help us." His last great task was a visit to the principal cities of South America, in which he formed institutes. The central and dominant idea was that through such organizations a true circulatory system of information and sympathy would be established among the nations and so would be laid the foundation of a new and righteous internationalism. This he called the "Coming of the Kingdom." Hence

the motto of the Institute: "*The Experience of Each Made Available for All*."

By both voice and pen to the day of his death, the doctrine of life for both the individual and the nation was, not solidarity but community; not independence but interdependence. His doctrine was founded upon the truth that human evolution had progressed so far, the nations were so bound together by the industrial revolution, and by means of world inter-communication, that the old order had automatically passed away. It had fallen from the tree of history like a dead leaf. We were interdependent in every sphere of our activities and could not help ourselves. When, therefore, that madman of Europe, with his horde of Prussian retainers, suddenly loomed out of the mists and shadows of the sixteenth century and flourished his mailed fist in the face of a normally developed world which had forgotten that such creatures still existed, Dr. Strong, the world citizen and prophet, at once saw the significance of such a madman and pronounced him a world-enemy, the natural and implacable foe of all that the human race has achieved with such infinite toil and sacrifice. Such an insane creature calls imperatively for but one thing, a strait-jacket. He cannot be allowed, with his antiquated thinking and morals

and blasphemous assumptions, to run amuck among the civilized nations.

Dr. Strong's attitude toward war was that of every right-minded man, a deep, spiritual abhorrence of war with all its implications, but, like all right-minded men, he recognized war as one of those evil necessities which nations must suffer precisely as the individual must submit to a major surgical operation. A few weeks before his death someone in his presence said, "war settles nothing." He leaned forward, and, with something of his old fire and intensity, exclaimed: "Why repeat that futile statement? Did Waterloo settle nothing? Did our Revolution settle nothing? Did our Civil War settle nothing?" This great lover and leader of men saw clearly that while international arbitration was the new day dawning upon the world, there were yet creatures of the night who loved darkness better than light, and who must be met by the only force which they could understand, which is physical might.

The American Institute of Social Service, founded by such a man, on principles as deep and basic as world-life itself, could do no otherwise than to stand squarely behind the President and the country in the supreme crisis of the hour. How could

we deny the very spirit which called us into being? How could we pit ourselves against the stream of tendency in human evolution? How could we close our eyes to the splendid world-vision which has been our joy and inspiration from the beginning? Accordingly we have sent out through the country our War Community Program. Every man of our official board is not only devotedly loyal to the memory and principles of our founder, but in his progressive spirit we hold ourselves ready for the new duties which new occasions bring. Our national advisory committee and the thousands of our constituency are not only whole-heartedly with us, but would speedily and sternly demand an accounting if they discerned the least degree of failure in the depth and fervor of our patriotic devotion. We send out our greeting to the Institutes of Social Service in France, Great Britain, Italy and Russia; we are one with you in spirit, and, by all that makes human life worth while on the earth, we pledge ourselves to you in allied conflict and sacrifice till the sword, reeking with human blood, is shattered and stricken from the impious hand which now wields it by that other sword, "bathed in heaven," the sword of righteousness and justice.

THE ENEMY WITHIN OUR GATES

We are living in strange times. This is true not only of the world as a whole, but of our own country. We read with amazement about the theories of the Bolsheviks in Russia, of the entirely different theories and practice of Germany, and of the predicament of the small nations like Belgium and Serbia; but right in our own midst there are strange things going on.

Occasionally we find that men have to be dismissed from our army because they are pro-Germans. During February a captain of our army was brought back from the front in France and sentenced to twenty-five years' penitentiary, with heavy labor. Surely all this is strange.

But stranger than anything else is the fact that we have welcomed and are harboring in our midst thousands of stran-

gers who have come to us in order to improve their economic condition. They found it impossible to make a suitable living in their own home, came here in order to make better provision for themselves and for their children. The majority of these people recognize our hospitality, are doing honest work and are loyal to the country. A few, however,—although even a few are too many,—utilize the opportunity furnished them by the freedom of this country to plot against America and in every way to hamper our battle for liberty against those who kept them down in their old home.

The *Tuscania* sails, and in some way the enemy is advised of the route, and America loses her boys—not from the enemy abroad—but from the enemy within our gates. We save food in our homes to send abroad

to our allies, but thirty million dollars' worth of it is destroyed in our own land in thirty days by incendiarism. We give up our workmen for the front, but there have been 3,000 strikes since the war began, costing us, in sixty-four typical strikes alone, 1,795,681 working days. We send our boys to the front, and the necessary supplies and equipment cannot reach them because there are slackers and inefficiency in our shops.

The very men who have come to our hospitable shores in order to escape military duty at home and who have found very remunerative work here, especially during war time, are now—in some cases, at least—engaged in hindering in every possible way our preparations to overthrow an autocratic government.

What is to be done? The Americanization Committee is trying to bring home to the strangers within our midst the fact that they are in duty bound to support, to the best of their ability, our government. Numerous sub-committees are working at this task. It is, however, very difficult to reach the thousands of strangers, with their difference of races, by mere com-

mittees. Organizations might be multiplied and yet the work of Americanization remain incomplete.

What we need is not more organizations, but live and loyal individual men and women who will go to work day and night to unite all peoples in America in a common purpose and achievement. It is, after all, for you and for me to take this task in hand and speak to our neighbors, to our employees, to our friends, perhaps, about the importance of loyal support of the government. Unless we do this effectively, the sending of men and of supplies to the front will be imperfectly done. The raising of Liberty Loans, the excellent camp work in our cantonments, will be crippled and America will be humbled, and autocratic government will prevail.

This is not a matter of supposition; it is a matter for calm deliberation. We must each and every one of us try to eliminate the enemy within our gates by persuasion and instruction, if possible—if not, then by force. America must come out victoriously in this world war, or democracy will be doomed for an indefinite time.

R. M. B.

THE VALUE OF A MAN

By JAMES H. ECOR

"I will make a man more precious than the golden wedge of Ophir." This splendid and inspiring prophecy has waited long and traveled far to find its true fulfillment. Its first and literal fulfillment came quickly in the destruction of men in warfare till the price of a man was fixed by the lack of supply, like any other market commodity. To the shame of the Christian world, something of the same condition is coming to pass this day among the warring nations. Already political economists are estimating the losses of man-power and by what means that power can be regained. We are hearing discussions of methods of child preservation and schemes for assisting the poor to rear large families. All this has no reference to the intrinsic value of a human being, but is nothing more than a sinister providence respecting the future supply of soldiers, more food for cannon. This certainly looks as if the prophecy

has not advanced a day toward a larger fulfillment. Yet in spite of the moral slump in which the world is today wallowing, no achievement of Christianity has been more profound and permanent than the ever-increasing value which it has placed upon the human being.

The coming of Jesus into the world marks a complete change of the stream of tendency in human history. Why did his work and teaching startle his own generation as so novel and revolutionary? It reversed the theory and practice of the world. Here was the most divinely accredited of the sons of men selecting not the rich and the mighty, but the poor, the sick and the unfortunate for his special care and devotion. Out of the multitudes continually thronging him he seemed to have some subtle and mighty attraction which drew the blind and lame and palsied and fevered to him. He could not

bear to see one of his Father's children imperfect in body or suffering pain. He was at once known as the healer and savior of men. Yet at that very time, in the great outlying nations, men were the cheapest product in the world. Not only were they slaughtered in continuous wars, but the old, the sick and infant children were considered as mere impediments and ruthlessly put out of the way. Men were slaughtered for holiday sport. They were driven to death by tens of thousands in incredible tasks. They were so depleted by poverty and exposure that they died like insects in sweeping epidemics.

From Jesus' day is dated a new era. Men could not call one Lord and Master who was born in a stable, who was a common laborer, who devoted his life to the restoration of the sick and the care of the poor without seeing clearly the path in which they must walk. Accordingly we find the early Christians establishing the first hospitals in the world. They founded homes and asylums for the crippled and helpless. Poverty was even preached and practiced as a true regimen. Laws for safeguarding human life were enacted. Children were more and more protected from the rapacity of commercial greed. It is not an inspiring record considering the slow process of the centuries, but it is a story of continuous progress and enlightenment as to the significance and value of a man. Today we assign without hesitation a nation or group to its place in the scale of civilization by the degree of

worth which it places upon human life. The cheaper the man the lower the stage of civilization.

While this may seem to be one of the darkest moments of history in which such statements can get a hearing, yet we must not forget that the great nations which are now destroying men at a rate and by methods which stun the imagination, are led in this very horror of destruction by the ideal of democracy which is every man's ownership and determination of himself. Even on the fields of the most brutal slaughter these nations are exhausting all the resources of science in saving life and alleviating suffering. The final definition of democracy is found not alone in our courts of justice, our systems of sanitation, our medical science, our safety devices for the laborer. Above and beyond these fundamental claims we are demanding a fuller, richer more worthy life for every man. Still our definition of democracy must lead upward into the spiritual realm. What more can the Christian world say? The individual man is redeemed by One whom we call Son of God, and he has placed himself by the side of our humanity, saying, "my Father and your Father, my God and your God." When his hands have placed the crown of divinity upon our humanity, we may be sure that the "divine event toward which the whole creation moves" is the recognition of man as the most precious product of time. Made in the image of God, redeemed by the Son of God, the resources of Divine love are exhausted.

PRELIMINARIES TO THE WOMAN PROBLEM

The problem of woman in present-day society has many aspects, and grave injustice is done if it is viewed only from one. It is as much a problem for man as it is for woman, and as much a matter of importance to society as it is for both of them. For society consists of men and women, and it will be affected most deeply by the way they settle their difficulties. The Bolsheviki and the Mensheviki of Russia cannot quarrel everlastingly with each other over their theories without affecting the fate of that

country to a very considerable extent. Fortunately for Muscovia, there are other parties in that unhappy country besides the two mentioned, so the damage may be only temporary. In society, however, there are only men and women, and the way they settle their troubles decides the fate of the community. Hence the larger outlook needed for a proper consideration of this whole matter, if the cure is not to be worse than the disease.

THE WOMAN

The increasing demand for democracy

has gradually given woman greater rights. She has been given at least some education; she is permitted to follow an independent life in practically every occupation; she has been granted the privilege of choosing a husband instead of "being given in marriage" as used to be the case in earlier ages; and she has now in some countries been admitted to full citizenship through the suffrage. These rights were extended to her on the basis of a wider application of the principle of democracy. This was eminently just and proper, because it was Christian.

Ever since the declaration of Jesus that men and women are equally heirs to the Kingdom of God, there could be no question about the principle of equality working itself out eventually, not only in its application to men, but to women. It is true that the New Testament has nothing to say about suffrage, at least not directly. It is equally true it has nothing to say about slavery. The fact is that in each case certain fundamental principles were laid down, which were bound to work themselves out in a new social order. Let me illustrate this in the case of slavery as it is brought before us in the Epistle to Philemon.

The case is briefly this: A certain slave, Onesimus, has run away from his master in Thessalonica (the modern Saloniki), and has eventually come to Rome, where he is brought in contact with St. Paul. He is converted, and the question naturally arises what is to be done with him. The law of the land must, of course, be obeyed, and that demanded the return of a fugitive slave. What was to be done? To return a Christian slave to a pagan master to have additional toil and punishment laid upon him would, I imagine, have strained even the loyalty of St. Paul, good Roman citizen as he was. Fortunately, Philemon, the master of Onesimus, was a Christian, and had been converted by St. Paul during his stay at Thessalonica. There was thus no difficulty in the case at all. A letter of the Apostle's—"written by my own hand"—is given to Onesimus, and he is sent back without escort to his master. We have greatly admired Judge Ben Lindsey of Denver for his courage and confidence for sending ju-

venile delinquents to farm colonies and other places of detention with a letter containing the court's sentence, but without a guardian. And justly so. But here is a case of sending a slave back to his master over land and sea, with every possible opportunity for escaping. Yet few Christians know about it, although it happened nearly two thousand years ago.

What was in the letter? After the customary greetings, the Apostle suggests that Philemon receive Onesimus as a brother in Christ. He does not demand it, even though he had the right to do so, since the master of Onesimus owed his soul's salvation to St. Paul. "Receive him as myself. If he has wronged thee, or oweth thee ought, put that on my account." . . . "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."

That is all! In one brief chapter, in a few verses, rather, the whole question of slavery is solved by putting it on a Christian principle. The Apostle does not demand what is to be done, he merely suggests it. The perfect Christian gentleman addressing another—confident that the right action will be taken. Onesimus surely got his liberty; or, since that may have been inexpedient, owing to the difficulties which a freed man often must encounter, he may have been retained nominally as a slave, but in reality as a brother in Christ. The principle of democracy worked itself out on a Christian basis with or without the law. It is this spirit which has in the course of centuries permeated and penetrated the Christian world and given freedom to those who sighed under the yoke. And this has happened in Christian countries only.

It has been the same way with suffrage and other aspects of the woman problem. There has been no trouble, not even a problem, in non-Christian countries. She was kept in subjection, and in subjection she remained until the spirit of Christianity penetrated them. In Christian lands nothing could be done nor was it done, until the spirit of Jesus and the principle of equality gradually became a matter of every-day life instead of remaining an abstract theological dogma. Woman is now made the equal of man.

as far as the law can do that, because it was right and proper. A Christian community could not do otherwise.

THE MAN

It is interesting to note that in the struggle for manhood suffrage and emancipation the arguments concerning universal democracy, as briefly stated above, were constantly employed by men who now in many cases refuse the extension of these very principles to the women. It would be amusing to go through the literature of this subject and find that the statement in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal," was literally applied to men—white men at first, then to black men, eventually to red men, but not to women. The very arguments cited constantly for the liberation of the male population were just as persistently employed against the female population. Only gradually did the truth dawn upon the minds of the males that the term "men" was inclusive, not exclusive, that it stood for human beings and not for one sex only. Those days are passing, though, and a more just appreciation of our common humanity is taking place on the basis of a broader Christianity and democracy. Not only that, however. Other items have contributed toward a reconsideration of the whole subject.

There have always existed at least a few women of exceptional virility and mentality, who, by sheer force of their great ability, have forged ahead and made a name for themselves by ruling nations either directly as queens or indirectly through their influence over men, by their great literary or artistic gifts, and by their deep devotion to the welfare of mankind or at least of their friends and families. There is no prejudice strong enough to keep down real power permanently. There is too little of it as it is, and society needs all of it. In proportion, as life made more demands upon every adult, it became necessary to employ women's talents not only in the home circle, but in other affairs of life—gradually at first and in a few cases only, but eventually more generally and in larger numbers. Men were amazed in many instances at the aptitude and marked ability of women. The present war has

opened the eyes of many men to the possibilities for employment of women. It has been found that they were actually better fitted and more productive in munition factories, for instance, than men. When we find that women, known only as the wives of their husbands, suddenly assume the responsibilities of the latter's large business in case of death or disability, and manage them exceedingly well, no one can for a moment entertain the notion any longer that man is the only capable being.

History and the stress of life thus furnished an education to man in a truer appreciation of woman. He himself was liberated from his prejudices and looked at the world more open-mindedly. Still, the bias continued among many men, and a new element was necessary to remove, at least among the educated male population, the last vestige of the detrimental attitude maintained toward women. This was the teaching of biology and, more specifically, of heredity.

These modern branches of knowledge have demonstrated that heredity does not run along sex lines; that is, that a girl does not inherit physical and mental characteristics from the mother only, nor a boy from the father only. All children inherit from both parents, in some cases more from one, in others more from the other. Hence, those women who have shown exceptional ability are no longer looked upon as abnormal, as used to be the case centuries ago. Girls inherit the ability of father or mother, respectively, just as boys do; or they do not, just as boys do not. Social prejudices, perhaps social pressure, compelled women to restrict their activities within certain narrow lines, and only the exceptionally gifted were able to break through the barriers. In our own country the obstacles have been removed to a considerable extent, and many women have manifested great ability along various lines. They are, naturally, not all gifted, but neither are men. These facts have been brought home beyond any doubt by modern biology and heredity, and their teaching has been as illuminating to women as to men.

SOCIETY

What is the effect of woman's emancipa-

tion likely to be on society? This is with many men the most serious aspect of the question. They may individually be inclined to grant women every possible extension of rights and of opportunities, but hesitate when they reflect upon the effect the emancipation of women is likely to have upon society. In answer a few remarks may be in place.

1. History, as already stated, plainly proves the exceptional ability of many women. 2. Experience makes it plain that many women in our own times are about as gifted as men. 3. The most modern experiences tend to show that women are preferred to men in certain industrial activities. 4. In education, as teachers in the primary schools as well as in high schools and colleges, women have done exceptionally well, considering the short time they have been at work in this field. 5. As artists, writers, and in similar capacities, women are now the equal to men in numbers at least. 6. The dreaded dis-

ruption of the family and the corruption of public morals has not come about through the emancipation of women. 7. The almost universal testimony of both male and female observers of the effect of enfranchising women in states where it has been tried, is favorable, or at least not unfavorable. 8. Society needs all the ability there is to be found in order to progress still further. 9. If history and present observation are of any value, they indicate plainly that a vast storehouse of talents is waiting for development through the emancipation of women. 10. Apart from all these considerations, a Christian community cannot afford to withhold justice from women because they are co-heirs with men of the Kingdom of God.

Look as we may, every aspect of the woman's problem demands solution along one line only—the extension of opportunities upon a democratic and Christian basis.

RUDOLPH M. BINDER

SUGGESTIONS FOR FURTHER READING

DEADERIK. A Practical Study of Malaria. W. B. Saunders Company, Philadelphia. 1909. First three chapters.
MANSON. Tropical Diseases. Wm. Wood & Co. New York. 1907.
DOCK and BASS. The Hookworm Disease. C. V. Mosby Co. St. Louis. 1910. First two chapters.
U. S. CHILDREN'S BUREAU. Infant Mortality. Series No. 6.

ROCKEFELLER Sanitary Commission for the Eradication of the Hookworm Disease. Washington, D. C. 1911. Publication No. 6.
U. S. CHILDREN'S BUREAU. A Tabular Statement of Infant Welfare Work. Series No. 5.
U. S. CHILDREN'S BUREAU. Child Welfare Exhibits. Series No. 4.
U. S. CHILDREN'S BUREAU. Child Welfare Laws passed in 1916. Series No. 7.

PUBLISHER'S NOTICE

Due to the congestion of shipping some readers did not receive the March number in time, although the Studies were mailed two weeks in advance. We regret this very much, but can not hold ourselves blameworthy. The April number will be mailed on the 13th of March and should reach our readers in time. We will try to get the May number out by the first of April, so as to give ample time for delivery notwithstanding the congestion.

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We should like to urge our friends and readers to assist us in increasing the circulation of the Studies. We are receiving letters almost every day commending the little magazine. This is pleasant to hear. We hope to make the Studies better. But an increase in circulation is absolutely necessary. Contributions for the maintenance of the Institute would be welcome in these hard times when all philanthropic agencies have been hard hit, we among others. Our readers can do much to make new friends for us, and such co-operation will be greatly appreciated.

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March.—Wealth and Poverty.

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April.—Health and History.

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21. Application to Human Physique.
28. Application to Eugenics.

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18. The Spirituality of Matter.
25. The Conservation of Energy.

September.—Religion and Astronomy.

1. The Earliest Period of Astronomy.
8. Joshua and the Sun and Moon.
15. The Period When Men Guessed at Things.
22. Law and Order.
29. Man's Place in the Universe.

PROFESSOR ROSS' MISSION TO RUSSIA

Upon his return in February, 1918, Professor Ross will submit a special report to the Department of Education in Washington and publish numerous articles in magazines—The Century, The Independent, etc. His interpretation of the Russian Revolution will be the most illuminating of any American student of social science.

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HEALTH AND INDUSTRY

Report of Prof. Edward A. Ross to the American Institute
of Social Service on His Mission to Russia—
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THE SIGNIFICANCE OF HEALTH

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

June 2—Health and the Body

SCRIPTURE LESSON: Many passages, both in the Old and in the New Testament, indicate the divine intention that the body should be kept in a proper or healthy condition. In Lev. 19: 28 disfiguring of the body is forbidden; in Rom. 12: 1 the command is given that it be kept pure or clean; in 1 Cor. 3: 16 it is called the temple of the Holy Ghost. The writers of the Bible evidently considered that a healthy body is an important asset, not only in itself, but for the relation it bears to mind and spirit or as the foundation of the whole personality.

PURPOSE OF THE BODY: Some years ago a psychologist wrote a book under the title, *Why We Have a Body*. His main contention was that we should no longer say, "I have a soul!" but "I have a body!" The idea was to be driven home to men that they are souls which temporarily need a body, not bodies which somehow have acquired souls. Granting, then, that we are souls, the question what our bodies are for settles itself. They are to be the instruments or agents for carrying out the mandates of our minds. The biologist may put the whole matter the other way by saying that mind is merely the result of a complex physical structure. Biologically speaking, this may be true, since the mind has developed as physical structure grew more complex. But even biologically, this is not the whole truth, for it is just as correct to say that function determines structure. Function is, however, largely a matter of intention—that is, of mind. Hence the psychologist corrects the biologist by stating that there has been a constant interaction between mind and body, and the development of the two has kept the same pace. This theory is now generally recognized as true, and we need not go far back in the biological line for illustrations.

The remarkable dexterity of fingers and strength of hand possess by Paderewski were

not born with him. It is not an inherited, but an acquired characteristic. All that Paderewski inherited was a talent for music. This had to be developed, if it was not to be left dormant. It might, perhaps, be better to say that his musical talent was in the direction of a stringed instrument, since he would, in all probability, have made only a moderately great singer—if he had succeeded at all in that line. But the choice was still between the violin, the guitar, the banjo, and the piano—to name only a few out of many. Each of these instruments requires a somewhat different training. Paderewski chose the piano. What happened? He bent all his energies toward mastering the technique of that particular instrument. It is said that for years he practised for ten hours a day. In the course of time he acquired that mastery and control of hands and fingers which gives his musical talent expression in that particular direction. He might have become a great violinist, just as others have done, but the training would have been different, because the aptitude in that case has to be different. The two hands, in the case of the violinist, serve purposes different from those in the case of the pianist. In each the special skill acquired is, however, a result of function which is based on purpose. Mind and body, in these instances, develop together. And so it has always been, the difference being that we can not trace this development as clearly as in the case cited.

The purpose of the body, then, is to be a fit instrument of the mind. It must be kept in a condition of perfect health if it is to serve that purpose perfectly. If on a concert-tour Paderewski should accidentally stick a pin into one of his fingers, thousands of people would have to forego the pleasure of hearing him. Hence the very great concern which pianists, violinists, and even jugglers take of their hands and fingers, because their living and the pleasure

of others depend on it. What is true of these men holds concerning others who make a living in a different way. Each adaptability or aptitude requires special care of either a particular part of the body or of the body as a whole in a particular way.

TYPES OF HEALTH: There is a vast difference between the labor of the brain-worker and that of the ditch-digger. The one needs a fine organization of the nervous system, the other strong, muscular power. Both call for endurance, since both work long hours. Yet even there they differ. The brain-worker could not endure the heavy call on his muscular power if he were to be put at digging trenches for more than an hour; neither could the Italian laborer endure for more than a few minutes the concentrated effort involved in solving a scientific problem. The endurance must belong to the part which is called on to expend energy. This gives us, roughly speaking, two types of health. Since there are, however, in each of these classes those who are really efficient, those who are so moderately, and those who are only poorly so, sociologists assume three classes of health or vitality—high, medium, and low. Each has its distinctive characteristics.

The high-vitality class is found among the better-class farmers, mechanics, smaller business men, and the lower type of professional men. They have, as a rule, a good—or at least fair—muscular development and enjoy a generally high average of life. The centenarians are usually found in this class. The medium-vitality class is found chiefly among the higher type of professional men, better-class business men, and the higher civil-service officers. They are, as a rule, characterized by an especially fine development of the nervous system and large brain-power. The low-vitality class is found both in city and country districts, but generally among the shiftless, poorer classes, who eat neither regularly nor sufficiently. It happens, of course, that babies of poor vitality are born into the well-to-do and wealthy classes, but careful nurture and medical attention may correct this defect and produce fair vitality in the course of time.

While it is the religious duty of every man to improve his health, each should strive to perfect himself in his own way. The heavy draft-horse needs different food and treatment from the highly nervous race-horse.

The professional man must try to develop brain-power, rather than strong muscles. It has been found lately that college athletes are often at an actual disadvantage when put into an office, compared with their less muscular comrades whose type of energy is less specialized and more general.

June 9—Health and the Mind

SCRIPTURE LESSON: In Gen. 2:7 we are informed that God made man a living soul; this statement is supplemented in Gen. 1:26 by the additional explanation that man was created in the image of God and to him was given dominion over all the earth. In other words, not only was man endowed with life—all creatures have that—but with intelligence at least somewhat akin to that of God.

DISTINCTION BETWEEN MIND AND SPIRIT: Perhaps the greatest difficulty we shall encounter in this and the next lesson consists in obtaining a clear distinction between mind and spirit. The term "soul" is also employed very frequently in the Bible, but not always with a clear meaning. It may be said that all three of these terms are used in contrast to what is called the body. But here the agreement stops, and it will be necessary to discuss briefly the terms "soul," "mind," and "spirit."

"Soul" means the principle or vehicle of the life of the individual, whether human or animal. It is considered to be the efficient cause of sentience and consciousness in general. "Spirit" means the principle of life and vital energy, especially when regarded as separable from the material organism, mysterious in nature, and ascribable to a divine origin. "Mind" is defined as including all forms of conscious intelligence or all conscious states; it implies the entire psychical being of man, especially the faculty and activity of knowing. It may be said that "soul" and "spirit" are theological terms, while "mind" is preferably, if not exclusively, used by psychology. In this discussion the term "mind" will be used for the whole psychical aspect of man's nature, with special emphasis on intelligence or intellect, while "soul" and "spirit" will stand principally for desires, will, emotions, and aspirations. Or, briefly, "mind" means for us the intellectual or knowing aspect of our nature: "soul" and "spirit," the emotional and as-

pirational. This distinction is fairly clear, since it is possible to conceive ourselves either as knowing or as desiring; as finding out something or as striving for something.

THE ATTITUDE OF MIND IN SICKNESS AND IN HEALTH: One of the most important aspects of life in every form is the acquisition of knowledge. Without it life is impossible. Even the smallest animalcule must possess sufficient knowledge to adapt itself to new conditions in environment. This knowledge may be small, but it must exist or the protozoan will die. The higher up we go in the animal scale the greater is the intelligence required if the organism is to live, because the conditions of life become more complex. An ameba needs simply to know the difference between food and non-food; a horse, that between food and palatable food; a man, that between food, palatable food, and mere delicacies. Wo betide the human being who wants to live merely on candy! For healthy living palatable food is sufficient, but for enjoyment an occasional trip into the realm of delicacies is welcome and wholesome. This increasing scale of intelligence holds concerning every aspect of life, be it clothing, housing, pleasure, or social intercourse. The whole of civilized life is based on greater intelligence.

We find, consequently, that the first business of life is to become acquainted with the environment. Watch a puppy in his efforts to find out the meaning of things through his senses of smell and taste. Or look at a child! How patiently he handles a new object; he turns it up and down, right and left; he tastes it and fingers it. Then some new object attracts his attention and the process begins all over.

There is, however, a vast difference between well men and sick men in this respect. A person in poor health does not take much interest in anything. His one concern is with himself. To get well is his dominant desire. A child is at once known by his mother to be ill when he ceases to take an interest in things, and returning health or convalescence is indicated by the awakening of curiosity. It is well, too, that interest in the environment should lessen when we are not in good health. It is nature's way which has taught the sick animal to seek a quiet spot for rest and sleep. The organism needs all the energy which it still has to make repairs and to re-create the ailing

organs. The environment can not do that; the individual alone can do it by following nature's order to keep quiet.

A healthy person, on the other hand, is continuously active. He wants to find out everything, either by thinking about it or by acting upon it. His whole mind is bent on the mastery of his environment. It is this wholesome curiosity, this enduring Why? and How? that has given man "dominion over the earth," as God intended. The difference between savage and civilized man is not only one of actual knowledge, but of the attitude toward it. The barbarian looks at a new thing and stares or murmurs "tabu." Civilized man examines it, takes it apart, adapts it to his own uses, and progresses. This difference explains why we still have (mentally considered) savages in our midst. The man who has no desire to increase his knowledge is surely not civilized; he lives by the effort of others or toils under the direction of others.

This wholesomeness or health of mind extends, literally speaking, to everything. Whether it is the moss that grows on the wall or Sirius that moves in the celestial firmament; whether it is the beginning of creation or the consummation of all things—man somehow brings it within his ken and tries to find the reason for its existence and the bearing it has upon him. The healthy mind is, however, equally interested in his fellow beings. Their welfare, prosperity, righteousness, and spirituality concern him as much as his own. It is now generally agreed by sociologists that sympathy and humanitarianism are the result of increasing knowledge. The man who knows little cares little. There have been many famines in China in the past, often costing the lives of many millions, but Europe gave no help because it did not know of them. Concerning one which happened in the twelfth century and cost the lives of 20,000,000 people, knowledge has come to us only recently. Plainly, our ancestors could not help—even tho they were able and willing—because they were ignorant of its occurrence. It is different in our times. We extend help because we know; and since we know, we care.

June 16—Health and the Spirit

SCRIPTURE LESSON: The importance of the spirit is shown in Prov. 16:32, since "he that ruleth his own spirit is greater

than the conqueror of a city." In Ps. 51: 10 prayer is offered for a right spirit, and in Ps. 32: 2 the man is called blessed in whose spirit there is no guile.

INTRODUCTION: The endeavor was made in the last lesson to show that knowledge is not only the basis of civilization, but of religious virtues. It is, however, only the basis of the latter. Religious virtues do not necessarily result from knowledge, since it is a well-known fact that many well-informed persons are not model Christians or even model citizens. The old Greeks believed that knowledge led directly to virtue. We have modified that theory by requiring a proper attitude and direction of the spirit; that is, of the emotional and aspirational aspect of our psychic nature. This is more fundamental than mere knowledge, since ultimately the moral value of a man depends on what he strives for rather than on what he attains. Socially, he may be judged by results; morally, there must be room for his intentions, since in many cases insurmountable obstacles in the environment frustrate the carrying out of his plans. This is largely the problem of the saint who is not esteemed as highly by the sociologists as, for instance, the capable engineer, but is looked upon as the best type of man from the religious point of view, because room must be made for the man in whose spirit there is no guile. The very highest type of man, both religiously and sociologically, is he who combines aspiration with capacity to attain. These men are, however, few in number, and it will be our task to discuss the relation of the spirit to health from the point of view of what a man is and aspires to, rather than of what he achieves.

THE DIFFERENCE BETWEEN THE HEALTHY AND THE SICK SPIRIT: A man who is healthy in body, mind, and spirit is a pleasant person to meet. He is optimistic and buoyant, able to look at the sunny side of everything. To him every cloud has its proverbial silver lining. Nothing can daunt him, because he is full of courage and enterprise. His whole nature is resourceful, because it is resilient and adaptable. If he finds too many obstacles in his path he seeks or devises another. But he never gives up. In proportion as he succeeds his confidence and self-reliance increase and he passes from one victory to another.

If reverses come he knows how to bear them cheerfully, for he is certain of one thing—that he must remain master of himself. He takes the words of Jesus literally: "What will it profit a man if he gain the whole world and lose his own soul?" Things are, after all, things, and man is man. It is his business to master them, not to be mastered by them. "He that ruleth his own spirit is greater than he that taketh a city." A true man will never permit things outside of him to be his conquerors. He has himself, his balance, his self-determination. These are more important than things. The old lady who said to her friend, "My dear, it is impossible to exaggerate the unimportance of things," had learned what it meant to drop everything that interferes with self-mastery—had learned to discriminate between essentials and non-essentials.

Selfishness is largely the result of centering attention upon things. We want this and we want that and then something else. It is always a quest for something external. Self-control is mastery of oneself; it is the subordination of non-essentials to essentials; and the essential is our own personality. All religion is ultimately reducible to this. All religion has relation to life, and the life of religion is to do good. The best way to do good is to teach self-mastery. It is here where the rôle of the saint comes in. He may not teach us how to increase crops or how to bridge rivers, but by precept and example he inculcates the lesson of the supreme good—self-mastery. Martha was busy with many things, Mary with one—to control her own spirit and direct her attention to essentials. "One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10: 42).

All this means health of spirit, the direction of our whole attention to essentials, the conviction that "God's in his heaven, all's right with the world." The concentration of our energy to help men and women to become larger personalities—this means religion in the truest sense.

How different is the unhealthy spirit! There is a constant worry about this little slight or that little loss. Now it is some slight ailment which disturbs the night's rest, again it is some insignificant trouble of one of our friends. Worry has been called the disease of the age. Why? Because more people lose valuable energy—perhaps

health—through caring too much for non-essentials.

The nervous system has adapted itself to the increasing complexity of modern life. It has grown more delicate and sensitive. It is more adjustable and responsive to every change about us. This permits a higher grade of work when we are well; but the machinery gets out of order more easily. The rôle which the psychic part plays in our lives is constantly increasing in importance. This is the bane and the blessing of our greater knowledge.

He who is able to use greater knowledge for his own and others' welfare will be the truly civilized, because he is the truly religious man. But he who is overcome, for instance, by the report of a catastrophe is not likely to exhibit those heroic qualities which are characteristic of a Christian. He has not learned to control himself and is not capable of rendering aid to others. Even knowledge must be a servant, not a master.

The modern world is increasingly calling for efficient men—men who "can do things." This is right and proper, but it should not be exaggerated. The "hustler" may do things and acquire property, but if in this process he loses his own soul his gain is but loss. The case of Mary and Martha should be recalled. The man of real spiritual health will achieve many things, because he has the basic qualification for success—self-mastery. He will not allow his achievements to upset his self-control, because he is always greater than they. Much of our so-called efficiency is nothing more than a constant desire for more things. It would be more Christian, and socially more expedient, if we concentrated our efficiency upon developing larger, more healthy-minded, and more spiritual personalities.

June 23—Health and the Family

SCRIPTURE LESSON: In Prov. 13:17 the wise man states that health is a faithful ambassador. In Deut. 34:7 Moses is reported to have been 120 years old, with eyes not dim and his natural force unabated. These two passages show that with good health a person may not only live long, but be useful to the very end of his life in the service both of God and man. The family relations are essentially those of service,

hence the importance of health—if that service is to be rendered properly.

THE PURPOSE OF THE FAMILY: The pre-eminent purpose of the family is to render service both to its own members and to the nation. The time has passed when marriage was looked upon as a means to gratify the passions. In plural marriages, whether polyandrous or polygynous, this may still be the chief object; but in monogamous marriages service must be the principal purpose. The husband and wife must be "help meet" for each other. They must assist each other economically, he by working for the family, she by utilizing his earnings for the good of all. They must supplement each other morally and mentally by exchanging views, cheering and encouraging each other. True marriage is, and must become, a spiritual relation and a union of minds. In this way only can we explain the tremendous influence which monogamy has had upon the improvement of human beings. We do not look for the highest type of man or woman in Turkey, but in England; not in Utah, but in Kansas. All the various propositions to supplant monogamy must fail, because this form of the family is the result of the survival of the fittest in the strictest sense, as Herbert Spencer, who had no particular predilection for Christianity, emphatically points out. The various schemes advocated by would-be reformers as new are all world-old and were abandoned because they failed to produce the high type of man and woman needed by a higher civilization. The service which husband and wife are to render each other requires the exclusion of third parties from the matrimonial bond.

Service to the nation is rendered by the family through the children. These are not merely to be brought into the world, but must be educated and cared for through many years. Here again the monogamous family is supreme over others, because a limited number of children receive the affection and attention of both parents. In this care of and work for children the parents find a new bond of union and of interest; and in proportion as children are well brought up, the service to the community is greater.

NEED OF HEALTH IN THE FAMILY: If the above-mentioned services are to be rendered, at least fair health is necessary. A man can not be an inspiration to a wife when he

is more or less constantly ailing and fails to make a proper living. She may love him, work for him, and nurse him if need be; but sooner or later these activities cease to be a privilege and become a duty. A family where service has lost its joyful aspect has ceased to fulfil its highest function, namely, that of increasing happiness. It is, of course, not to be denied that such discipline may be salutary; it is nevertheless true that the finest aspect of married life is gone. The essence of Christian service consists in privilege, not in duty.

The other side of the picture is just as true. A wife ailing more or less continuously may be an object of great devotion on the part of the husband. Robert Browning and his wife furnish a good illustration of such a relation. The very fact, however, that this case is so frequently referred to proves its exceptional character. The ordinary man will prefer a healthy, cheerful, and helpful wife to an ailing one, just as she is likely to prefer a similar spouse.

The percentage of divorces granted as a result of poor health is not large, because that is not a legal ground for the disruption of the family. That for incompatibility of temper is considerable. It means, as a rule, poor health. But it does not include all the divorces indirectly due to this cause. Poor health will lead to alienation in many cases; in others it will produce conditions almost impossible to bear except to the morally strongest.

And the children! What a world-wide difference between children brought up in a sunny, cheery atmosphere, where work for them is done joyfully, and those where there is perpetual acidity or distemper! If children have a right to anything it is, next to food, a clean birth with good vitality and a happy childhood. Wealth may provide good food; but only health can procure strong vitality and an atmosphere in the home which furnishes to the children the conditions for enjoying their inalienable birthright—a happy and cheerful home full of joy and laughter. That is more precious than silver and gold; it is the one supreme thing for which the family was established.

June 30—Health and Industry

SCRIPTURE LESSON: In the very beginning God bade man work and be industrious.

Compare Gen. 2: 15, 3: 23, and Prov. 6: 6, 10: 4. It is plain that work and the conditions under which it is performed should not undermine health, but rather promote it. These conditions are unfortunately not often realized in modern industry, altho national welfare demands it.

PAST CONDITIONS: Primitive man was not compelled to work when he was ill. His wants were few and simple and could easily be met by his clansmen. When he was ill he lay down and slept; when he was well the tasks which he had to perform called him outdoors, usually only for a few hours. When slavery was introduced exploitation began and the slave had often to work until exhausted. Frequently the only reason why the master spared him was the master's future interest. He might be lenient with his men owing to the possible profit which they would yield if properly treated. When the wage system was introduced these considerations no longer held and ruthless exploitation began. The man was now responsible for his own living and that of his family. The opportunities for employment were few and the applications numerous. Hence came low wages and long hours. Even at the beginning of the nineteenth century hours in English industries ranged from fourteen to eighteen a day. This meant the degradation of the men to mere tools and their health deteriorated. Gradually economic and humanitarian considerations prevailed and shorter hours with higher wages were granted, making it possible for the worker to buy better food, to preserve his strength, and thus to insure better health. The whole movement has been largely due to an increasing recognition of the brotherhood of man.

PRESENT CONDITIONS: There is still much injury done to the health of workers, not only in dangerous trades (see lesson for May 26), but in ordinary employment. This is due chiefly to two causes—fatigue and poor ventilation. Comparatively few of the older factories are provided with proper facilities for ventilation, the conditions are gradually improving owing to various laws passed and enforced and to a more effective system of inspection. The other cause is not being remedied. It is true that hours have generally been shortened and are now reduced to the normal eight in many industries. This reduction in time is, however, more than offset by the increase in speed

which is generally enforced. Years ago a woman in a textile-mill in New England tended two slowly running looms. Later, as the hours of work grew less, the number of looms was increased to four or six, and now an operative is expected in some mills to look after twelve or even sixteen. This work is not heavy; there is little muscular strength required. It is rather the constant and steady application of the mind, the keen use of the eyes, which exhaust and wear out the body. The whole nervous system is so intently directed to the details of the work while the machinery is running at high speed that the worker is at night not only tired out, but nearly exhausted. During a recent strike in a shirt-waist factory in New York the girls complained because ten years ago they had been watching one needle, running at the rate of 2,200 strokes a minute, but were now required to watch from two to twenty needles on a machine, some running as high as 4,400 strokes a minute. The thread may catch, a needle may break, the material may draw—any number of things may happen—consequently attention must be continuous and intense. Every minute counts, since the work is piece-work. The total vitality expended in eight hours is greater than that required formerly in twelve. In many cases the output per operative is from two to four times larger than formerly within the same hours. If the periods of rest are not sufficiently long, fatigue incurred day by day lowers vitality, frequent and heavy colds occur, illness results, debility follows, and the worker is ready for tuberculosis or some other disease which will issue in death.

One of the most serious results of undermining health through continued fatigue is the shortening of the life of operatives who do not die as a direct result of overwork. Frederick Hoffman estimates that "the period of industrial activity of wage-earners generally, but chiefly of men employed in mechanical and manufacturing industries, should properly commence with the age of fifteen and terminate with the age of sixty-five." He finds, however, that out of every 1,000 males living at the age of fifteen, only 444 survive until the age of sixty-five, while 556 die before that age is reached (*Social Adjustment*, by Scott Nearing, p. 182).

ATTAINABLE CONDITIONS: This waste of human lives need not occur, and its occurrence is a sad commentary on our social intelligence and control. We apparently still prize goods more than men, profits more than human happiness, completed output more than a full vitality. There is certainly no need for five per cent. of our population to be constantly suffering total impairment through fatigue and four per cent. to be constantly sick.

It is entirely possible to have a man work eight or ten hours a day at a moderate speed and make a living wage for himself and a fair profit for his employer. This has been done in many industrial plants, with good results to all concerned. Increasingly workmen are looked upon as human beings. This means a closer relation between employer and employed, a human relation instead of one of profit and loss. Through the introduction of safety-devices, of better ventilating-systems, and more hygienic working-conditions the health of employees will be improved. The reduction of high profits through higher wages and shorter hours without the compensating "speeding up" will not seriously interfere with capital; it will, however, vastly improve human caliber and social good-will. This has been done in many cases, and it can be done in all.

It should be entirely possible that a workman not only keep in good health, but return to his family in a cheerful mood, with enough vitality left in him to be pleasant and agreeable to his wife and to play with his children. There is a vast difference, socially and individually, between the worker who can hardly drag himself up the stairs of his tenement, is curt and morose to his family, and is shunned by his own children, and the man who is tired, but not exhausted, from his work, has a pleasant word for everybody, and is joyfully met by wife and children. The former may have a larger output to his credit and be more profitable to his employer; the latter is in every way a larger social asset. For, to repeat a statement made in the April number: "The real wealth of a country consists, not in its purchasable goods, but in the number of its physically, mentally, and morally healthy men and women."

REPORT OF PROF. EDWARD A. ROSS TO THE AMERICAN INSTITUTE OF SOCIAL SERVICE ON HIS MISSION TO RUSSIA—MARCH 30, 1918

NOTE: Professor Ross went to Russia to establish relations between Russian and American social agencies, and to interpret the spirit of the revolution impartially. Owing to the sudden upheaval under the Bolsheviks, the first object was unattainable and he had to confine himself chiefly to the second.—EDITOR.

Only one opportunity for service presented itself during my stay there, and, strangely enough, it was rather out of my line. Knowing something of the variety of national units which had been brought under the authority of the Tsar and of the desperate struggle these units had made to preserve their nationality despite the steam roller methods of Petrograd, I predicted in print last March (1917) that only under a federal system could Russia continue to hold together. On my first visit to Petrograd I found very little understanding of what federalism is or how it would solve the problems of preserving unity. Professor Milioukoff told me that Russia was unsuited to the federal form of government, and the professor of Constitutional Law in the University gave it as his opinion that not fifteen persons in Petrograd understood what a federal system is.

In October, however, the Cossack Congress declared for a federal republic and by the time I returned to Petrograd in December, political disintegration was advancing at such a pace that there was much inquiry as to the workings of a federal union. Accordingly, at the request of Mr. Corse of the New York Life Insurance Company, I prepared for the American Committee on Publicity, of which he was chairman, a paper under the title "The United States of Russia," setting forth the blessings of the federal system in this country and showing what benefits Russia might derive from it. It was translated in Russian and Mr. Corse declared it would be used so as to reach millions of readers. Whether he was able to obtain for it all the hope for publicity I do not know.

As regards linking up agencies for practical social progress in Russia and in the United States, my mission was a total failure for reasons which, I suppose, are

pretty well understood by all of you. Events took a course altogether different from what had been anticipated. The direction of affairs was taken out of the hands of those who were the dominant men in Russia at the time the Institute sent me. Instead of the creation of the institutions and instrumentalities for social progress in the customary sense of the term, there ensued a struggle for a complete overturn and the rule of the working class over the propertied class. Disorganization and disintegration advanced with great rapidity until the greater revolution of last November—which was a *social* rather than merely a *political* revolution. Then came a struggle to establish the authority of the new Government and to curb the spirit of anarchy, which had become rife. There are indications of late that the new order feels itself strong enough to begin in good earnest the task of social reconstruction.

I reached Petrograd just after the Bolshevik rising of July 17 and 18 and found conditions extremely unfavorable for my mission. The leaders of the Constitutional-Democrats, nicknamed "Kadets," to whom I bore numerous letters of introduction, were out of office. The army was giving up positions without a struggle. The peasants were holding back their grain, and food was extremely scarce and dear. Everyone was worried and unable to contemplate anything but the dark future immediately ahead. Nobody knew what an hour might bring forth. Professor Milioukoff after a long conversation invited me to lunch with him the next day, but when I arrived at the appointed hour I learned that he had been summoned to an important conference of his party. Rodzianko likewise gave me an appointment but was unable to keep it on account of a crisis in the Duma of which he was president.

After a valuable talk with the Secretary of the Academy of Sciences he invited me to come to him as often as I liked but I did not avail myself of his invitation because two days later he was unexpectedly appointed Minister of Education and I realized he would be overwhelmed with new duties. I was again in Petrograd after the Bolsheviki conquest of power and found that it had acted like a continental upheaval, altering all elevations. Who had been low was now high and who had been high was now low. There had been a complete change in Russia's "Who's Who." When I undertook to present my remaining letters of introduction, I found that five of them were addressed to persons under arrest and others to persons who were in hiding. Far from aspiring to influence in any way the social movement in Russia, the men of light and leading were occupied with caring for the safety of themselves and their families. New leaders, to be sure, had come to the fore, but they were busy with the primary tasks of overcoming opposition to the proletarian dictatorship and restoring order, and could give no attention yet to social questions.

My report, therefore, must be a review and interpretation of Russia's recent development rather than a forecast of reconstruction.

The reasons why the political revolution of March was succeeded by the social revolution of November are not difficult to penetrate. Owing to historical causes there is in Russia an extreme concentration of wealth. When I went about in Moscow or Rostof I would see so many well-shod, well-groomed people despite the prohibitive cost of clothing, such quantities of beautiful furs, Karakul caps and broad Karakul overcoat collars, there was such a whirl of automobiles and such a free use of *iswostchiks*; calling on a University professor, I was ushered into such noble high-ceiled handsomely furnished rooms of a type very rare in the abode of an American scholar, that I exclaimed, "What a *rich* country this is!" But when I went about in the rural villages and marked the coarse garments everyone wears, the tiny houselot, the insignificant outbuildings, the prevail-

ence of the one-room or two-room *isba*, the absence of pleasure vehicles and pleasure horses, the lack even in villages of several thousand souls of any place of public amusements, bowling alley, billiard room, sweets shop or ball ground; when in the peasant hut I missed floor, floor coverings, furniture, pictures, curtains—everything that goes to make a home, I exclaimed, "What a *poor* country this is!"

The riches one meets in churches, monasteries, palaces and pleasure cities like Moscow and Petrograd, signify not that Russia is a rich country, but that there is a vast area to draw from and that the system of concentrating wealth is wonderfully efficacious. The autocracy, the bureaucracy, the captive Church, the "safe" teaching, the class distinctions in the law code, the tax system, the tariff duties, the censor, the police, the spies, the Cossacks and the exile system—all were parts of "one stupendous whole" devised to concentrate as much as possible of the good things of life at the thin apex of the social cone and to roll as much as possible of its burdens upon its broad base. The system, rather than natural differences in ability or character, is the key to Russia's broad social contrasts.

Roughly speaking, about one-third of the agricultural land in Russia is in the hands of 110,000 noble landowners whose ancestors were granted their estates by the Crown on condition of rendering military services which for a century and a half have been dispensed with. At Emancipation fifty-six years ago, the former serfs came into possession of less than one-half of these estates (by paying for the land at a price from 50 to 100 per cent. above its value), and have always felt that the rest of the soil should have been turned over to its actual tillers. In the meantime the peasants have developed a fierce hunger for land. They have multiplied rapidly as ignorant and hopeless masses always do and the share available for each member of the village continually shrinks. Few of the noble land owners, known as *pomiestchiks*, do anything for agriculture. In general they are parasites recognized to be such even by the Kadet leaders. All the

parties agreed that the *pomiestchiks* must go and differed only as to compensation. The Kadets pointed out that these estates bore mortgages to the extent of 40% of their value and that, if compensation were not made, at least to the extent of the mortgage, the bottom would drop out of Russian credit institutions.

Turn now for a moment to the lot of the Russian workingman. When factories began to spring up in Russia, the Romanoffs became accomplices of the capitalists in holding workmen down with a ruthlessness long since abandoned in Western Europe. Unions of wage earners to promote their economic interests were stamped out. Even when some employers wanted the workmen to be given the right to organize so that there would be authorized representatives of the men with whom they could make a stable agreement, the government refused lest such organizations become centers of political movements. The government at times patronized mutual benefit societies among wage earners, but would tolerate no association that might lessen profits. Nor would it allow the workmen to quit work in concert. Forced in 1905 to recognize their right to strike, it nullified this concession when a year or two later it felt itself firm again in the saddle. A strike was treated as a seditious outbreak, calling for stern measures. Through his spies among the men, the employer would learn in advance the day and hour of the walkout and when the strikers marched out of the works, they would be met by gendarmes or Cossacks who would disperse them with clubs and whips and throw their leaders into jail if they did not send them to the front.

The orthodox political economists used to insist that supply and demand determine wages, so that unions and strikes can have nothing to do with it. If this were so, Russian workingmen lost nothing by being denied these means. As a matter of fact many hundreds of millions of rubles went yearly to the employer just because he kept out of their hands such weapons as union and strike. In 1912, when raw immigrant labor commanded \$1.65 a day in the industrial centers of the United States, this class of

labor was paid about 30 cents a day in the industrial centers of South Russia. I met a machinist who had worked all over South Russia and never got more than 85 cents a day. In the United States he started at \$2.75 a day and in five years never received less. After allowing for a slightly higher cost of living in the United States and bearing in mind that employers reckon Russian skilled labor as 25 or 30 per cent. less efficient than American, it seems safe to say that before the Revolution the share of his product that fell to the Russian workman was less than a third of that received by the American wage earner.

Of course the employer's share was swelled by just so much as he kept from his workingmen; so it is not surprising that the Russian capitalists netted a far higher profit than is customary in America. I talked with no men of affairs who did not judge that 20% per annum was as common a rate of profit for the Russian manufacturer as is 10% for the American manufacturer. The hundred ruble shares of industrial companies were quoted at 300, 400 and even up to 1,000 rubles, indicating an anticipated annual earning of 18, 24 and, in cases, up to 50 per cent. While such high profits are partly due to a comparative scarcity of capital in Russia in relation to opportunities for its profitable investment, there can be no doubt that the American wage earners, armed with the legal rights to organize and to strike, and equipped with the intelligence to use them, have drawn to themselves a much larger fraction of their product than the Russian employer yielded to his ignorant and cowed wage slaves. Such is the effect of democracy upon the distribution of wealth.

With the fall of the Tsar, the Kadets came into power, for, being a tolerated party, they were organized and on the spot, while the leaders of the more radical groups were in prison or in exile. Now the Kadets thought of the Revolution as a bestower of liberties. They spoke for the comfortably-off class whose chief grievance against the old regime was that it stifled liberty of thought and speech, of agitation and organization. But the common people

thought of the Revolution as a bringer of economic relief. To the peasants it meant more land, to the wage earners more wages. The Kadets agreed that the old regime was iniquitous but failed to draw the obvious conclusion that the distribution of wealth which grew up under it must partake of its character, must be iniquitous, too! When I was in Moscow in August, everybody I talked with agreed that the Revolution had gone "a little too far" and that there was a shift of opinion in the direction of the political right. I took this as gospel until I got out among the peasants and found radical progress marching steadily ahead while Kadet scruples and warnings were laughed at. I saw that the bigger revolution was yet to come.

Now why was it that out among the masses opinion took a direction more radical than any of the Kadet makers of the Revolution had anticipated? Certainly last March no one looked for a proletarian dictatorship and the violent redistribution of land and capital. I think the cause is the introduction of a factor which was not present when the first Revolution took place. It was the returning revolutionists—at least a hundred thousand strong—who gave it the radical stamp.

Bear in mind that the hundred thousand or so Russians with solid learning and well-trained minds are encompassed by perhaps a million of half-baked who have graduated from gymnasium and attended university. In the University, despite the excellence of their professors, the latter profit little because of the badness of their foundation. This foundation is bad because the government in its endeavor to get a "safe" product wrecked secondary education. The ministers of education tried all sorts of experiments with the curriculum, their sole motive being to curb the growth of liberal political ideas. Gradually the solid studies were cut out, while little of value was put in their place. When these poorly prepared young people come to the University, they can not do work of real University character. They never get into the more advanced and intensive work of the seminaries. They attend lectures, memorize texts and cram to pass examina-

tions. Of the body of students, perhaps a tenth obtain a genuine University education. The rest, incapable of close thinking, are guided by memorized formulae. Now the Marxian philosophy provides clear, simple formulas as to social evolution and for the last twenty years, nine-tenths of the Russian students have accepted these formulas and employed them with but little reflection.

The revolutionists were chiefly of the *intelligentsia*, all young when they came into the conflict with the bureaucracy and practically all Socialists. What now would happen to those forced to pass their years in Siberia imprisoned, at hard labor, or banished to some remote district? Is it not likely that the doctrines for disseminating which they were persecuted would thenceforth seem sacred in their eyes? In any case there was no opportunity for them to correct their formulas by an intensive study of the Russian common people and their real needs. Such studies ended with their arrest, and in Siberia they lacked libraries, teachers and stimulating association. So they made no advance in economic or sociological wisdom, but remained under the power of their adolescent ideas. They came back last spring embittered against the order that had persecuted them, enjoying an immense influence because of their suffering, and proceeded to preach the simple but inadequate formulas of their youth.

Still worse was the influence of the revolutionists who returned from foreign countries in which they had found refuge. They were most numerous in Switzerland and especially German Switzerland (Bern). Many were in Paris, a few in England. Germany had no great number for she discouraged their coming fearing the effect on her own people. America got few revolutionists save the Jews, who for certain reasons preferred this country. Now these refugees lived and associated much with one another. Many, in fact, learned nothing whatever of the language of the country they lived in. They studied neither the Russian common people nor the people of the country they lived in, but incessantly discussed with one another socialist doc-

trines, read socialist literature and split into schools which carried on a newspaper and pamphlet polemic against one another. This made them clever in using and defending their ideas but gave them no deeper knowledge of the tendencies and needs of the Russian rural population. As for the effort thinkers are making to reach a rational interpretation of society, they ignored it because it did not emanate from avowed socialists. So naive was their use of authority that my ship mates would meet my statistics from the United States Census with the demur, "But the New York Call says. . . ."

So it came to pass that these two streams of revolutionists, from Siberia and from abroad, who had been violently deprived of the opportunity to deepen their knowledge of the Russian masses and who for the most part therefore continued to revolve within their early formulas, poured into Russia and loving their countrymen, at once set to teach them what to demand and how to back up their demands. That is why we are confronted with the amazing spectacle of a people half-literate, inexperienced, six-sevenths agricultural, trying to introduce Marxian socialism which is the outgrowth of industrial capitalism and machine industry!

The machinery for a proletarian control had already been provided by the organization of the workmen and soldiers, and later of the peasants. By organizing first, these elements gained a broad running start over the propertied class and now there is no likelihood of the *bourgeoisie* overtaking them. Following Petrograd's example and led by repatriated exiles and refugees the working people in every important center formed a Council (Sovyet) of delegates chosen by groups of workers. For instance of the Sovyet of Nijni Novgorod a delegate may be sent by every factory with fifty or more workmen. The big concerns are allowed representation for every 500 workmen or workwomen. And fifty persons in the same craft or calling may come together and pick their delegate. Any class of employees—even book-keepers and bank-clerks—have a right to representation. On the other hand doctors, law-

yers, clergymen, engineers, merchants, capitalists and landed proprietors are not considered as belonging to the proletariat. About one-sixth of the Sovyet is composed of deputies named by the various proletarian parties, Social Revolutionists, Social Democrats (Bolsheviks and Mensheviks), Populists, etc.

The soldiers of the local garrison by companies name deputies to the soldiers' Sovyet. These two Sovyets in Nijni Novgorod maintain a joint executive committee composed of thirty workmen and twenty soldiers, which meets perhaps twice a week. Of the thirty working-class members perhaps twenty give their entire time and are paid the equivalent of their ordinary wages. There are sub-committees looking after conditions of work, disagreements between employer and employee, strike adjustment, employment bureaus, etc.

Once in two or three months there meets in Petrograd a congress composed of one delegate for every 10,000 workingmen, and this Congress, in co-operation with a like body representing the soldiers, names an Executive Committee of 250 members which sits almost continuously in Petrograd. Since the incorporation into this Committee of an equal number of deputies chosen by the Peasant's Congress, it speaks for the masses as no other agency in Russia.

The terms *Menshevik* and *Bolshevik* originated in a split in the Russian Social-Democratic Congress in 1903. Bolshevik means member of the majority; Menshevik, member of the minority. In time Menshevik came to mean one who wants the Russian laboring class to be a powerful element in a bourgeois state, while the Bolshevik would establish a state in which the bourgeoisie shall have no share.

When on the morrow of the March Revolution, councils of Workmen's and Soldiers' deputies spread from Petrograd to all the centers in Russia, the Menshevik parliamentarians were naturally their leaders. They were right on the ground while the persecuted Bolsheviks were scattered far and wide over the globe. Then, too, they had been in the Duma and could mediate between the Duma-created Provisional

Government and the surging masses of workingmen. Their original revolutionism having been toned down by experience and many disappointments, men like Tcheisze and Skobelev formed a link between middle class and lower class. They could be counted on to sit tight on the lid of the boiling pot. They believed in their hearts that the masses were too ignorant to be trusted with power. They considered the *Sovyets* for which they spoke not as a rival of the Provisional Government but as a watch-dog of the Revolution until the Constitutional Assembly should convene and take all the power to itself.

The Bolsheviks on the other hand saw in the *Sovyet* organization a means of realizing government by the people. When we talk of "the rule of the people," we mean *all* the people, captains of industry as well as laborers. Our sole stipulation is that the former's vote shall not count for more than the latter's. But to the Bolshevik "people" means something that would at once lose its purity if the bourgeois were a part of it. He divides society into the "people" who wear soft shirts, and the "*bourgeoisie*" who wear white collars.

Our democracy is built on representation by areas. The Bolshevik is suspicious of this amorphous structure as lending itself readily to plutocracy. Rather let people group themselves by occupation when they choose their representative and then he will really stand for something. As for those of no occupation, who do not work for their living, why should they be let in to obfuscate or corrupt this green democracy? Why should the "people," once they have all power, tolerate in their councils the disturbing presence of their irreconcilable enemies, whom they intend to make go to work? There have been many states run by property holders to the utter exclusion of toilers, but the present *Sovyet* state is the first in the world's history run by toilers to the utter exclusion of property-holders.

Not alone the propaganda of returned radicals brought the Russian workmen and soldier to the cry "*All power to the Sovyets*," but as well the failure of the Kerensky ministries to give the masses what

they wanted. Even an all-socialist ministry did not turn over the estates to the peasants or stand up for the factory committees. Then, too, the Constitutional Assembly, which was to be the final arbiter between classes, was postponed and again postponed. The Korniloff uprising in September caused popular sentiment to veer sharply to the left. Still Kerensky and his group failed to stem the rising tide by an immediate summoning of the Constitutional Assembly. There were no signs of peace. The Allies remained deaf to Kerensky's plea for a revision of their war aims. Internal reforms, land and labor, were shelved till the Constitutional Assembly should act and no one expected it to spend less than two years on them. So in November the lid blew off the seething caldron of discontent, the Kerensky Government fell and the *Sovyet Republic* arose.

Among the first acts of the Bolsheviks in power was to square their debt to the left wing of the Social Revolutionists, their ally in the *coup d'état*. The latter would accept only one kind of currency—the expropriation of the private landowners without compensation and the transfer of all their lands into the hands of the peasant communes. The Bolsheviks themselves as good Marxians took no stock in the peasants' commune. As such, pending the introduction of socialism, they should perhaps have nationalized the land and rented it to the highest bidder, regardless of whether it was to be tilled in small parcels without hired labor or in large blocks on the capitalistic plan. The land edict of November does indeed decree land nationalization; however, the vital proviso is added that "the use of the land must be equalized—that is, the land must be divided among the people according to local conditions and according to the ability to work and the needs of each individual," and further "that the hiring of labor is not permitted." The administrative machinery is thus described: "All the confiscated land becomes the land capital of the nation. Its distribution among the working people is to be in charge of the local and central authorities, beginning with the organized rural and urban communities and ending with the provisional central organs."

Although their land policy is, first of all, a means of gaining and holding political allies, the industrial program of the Bolsheviks expresses their dearest social aims. What constitutes this program I was able to learn from high authority. About a month after the Bolshevik revolution I had a talk with Trotzky. After telling him I was interested in his economic program rather than his peace program, I asked: "Is it the intention of your party to dispossess the owners of industrial plants in Russia?"

"No," he replied. "We are not ready yet to take over all industry. That will come in time, but no one can say how soon. For the present, we expect out of the earnings of a factory to pay the owner 5 or 6 per cent. yearly on his actual investment. What we aim at now is control rather than ownership."

"What do you mean by 'control'?"

"I mean that we will see to it that the factory is run not from the point of view of private profit but from the point of view of social welfare democratically conceived. For example, we will not allow the capitalist to shut up his factory in order to starve his workmen into submissiveness or because it is not yielding him a profit. If it is turning out economically a needed product, it must be kept running. If the capitalist abandons it he will lose it altogether, for a board of directors chosen by the workmen will be put in charge."

"Again 'control' implies that the books and correspondence of the concern will be open to the public so that henceforth there will be no industrial secrets. If this concern hits upon a better process or device it will be communicated to all other concerns in the same branch of industry, so that the public will promptly realize the utmost possible benefit from the find. At present it is hidden away from other concerns at the dictate of the profit-seeking motive and for years the article may be kept scarce and dear to the consuming public."

"'Control' also means that primary requisites limited in quantity such as coal, oil, iron, steel, etc., will be allotted to the different plants calling for them with an eye

to their social utility. On a limited stock of materials of production, concerns that produce luxuries should have a slighter claim than those which produce necessities."

"Don't misunderstand me," he added, "we are *not* ascetics. Luxuries shall be produced, too, when there is enough of fuel and materials for all the factories."

"On what basis will you apportion a limited supply of the means of production among the claimant industries?"

"Not as now according to the bidding of capitalists against one another, but on the basis of full and carefully gathered statistics."

"Will the workmen's committee or the elected managers of a factory be free to run it according to their own lights?"

"No, they will be subject to policies laid down by the local council of workmen's deputies."

"Will this council be at liberty to adopt such policies as it pleases?"

"No, their range of discretion will be limited in turn by regulations made for each class of industry by the boards or bureaus of the central government."

"Do you propose that the profits earned by a concern shall be divided among its workers?"

"No, profit-sharing is a *bourgeois* notion. The workers in a mill will be paid adequate wages. All the profits earned will belong to society."

"To the local community or to the central government?"

"They will be shared between the two according to their comparative needs."

"What will be shared—everything above running expenses? Or will you set aside something for depreciation, so that when the plant is worn out there will be money enough to replace it?"

"Oh, of course, it is only pure profit that would be divided."

"By sticking to this principle you can keep up the existing industrial outfit. But in some branches—say the making of motorcycles or tractors—new factories are called for to supply the expanding needs of the public. Where will the money come from that will build these new factories?"

"We can impose on the capitalist to whom we allow a dividend of five or six per cent. on his capital the obligation to reinvest in some industry a part—say 25 per cent. of what he receives."

"If in Russia you hold the capitalists down to five or six per cent. while in other countries they can hope for twice or thrice as much return, won't Russia be stripped of capital?"

"They won't be allowed to remove their capital from Russia at will," said Trotsky significantly. "Besides, do you imagine that capitalist control is going to survive everywhere save in Russia. In all the European belligerent countries I expect to see a social revolution after the war. So long as they remain in the trenches, the soldiers think of little but their immediate problem—to kill your opponent before he kills you. But when they go home and find their family scattered, perhaps their home desolate, their industry ruined and their taxes five times as high as before they will begin to consider how this appalling calamity was brought upon them. They will be open to the demonstration that the scramble of capitalists and groups of capitalists of foreign markets and exploitable 'colonial' areas, imperialism, secret diplomacy and armament rivalry promoted by munition makers, brought on the war. Once they perceived that the capitalist class is responsible for this terrible disaster to humanity they will arise and wrest the control from its hands. To be sure, a proletarian Russia cannot get very far in realizing its aims, if all the rest of the world remains under the capitalist regime. But that will not happen."

"Everywhere in Russia I go I find a slump of forty or fifty per cent. in the productivity of the workmen in the factories. Is there not danger of an insufficiency of manufactured goods if the workmen of each factory follow pretty much their own gait?"

"The current low productivity is a natural reaction from the labor-driving characteristic of the old regime. In time that will be overcome by standards of efficiency being adopted by each craft union and the denial of the advantages of membership to such workmen as will not or cannot come

up to these standards. Besides, collectivist production will make great use of the Taylor system of scientific management. It has not been popular among the proletariat because as now applied it chiefly swells the profits of the capitalist with but little benefit to the working man or the consuming public. When all the economy of effort it achieves accrues to society as a whole, it will be cheerfully and generally adopted, and premature labor, prolonged labor and overwork will be abandoned because needless."

I submitted this Bolshevik program to various Russian economists and all agreed that the Russian workmen are too ignorant and short-sighted to conform to the sound principles which may be held by their leaders. Conscious of being masters of the industrial properties, they will not submit themselves to indispensable discipline. They will not follow the counsel of technical men and they will "eat up the capital," so that before the factories have been long in their hands it will be impossible to keep them going.

I am often asked the question whether Lenine and Trotsky are not agents of Germany. I have no means of knowing, but I found no one who in private conversation avowed such a belief. The *bourgeois* newspapers were full of such charges but the initiated paid no attention to them. Let me observe, furthermore, that these leaders are responsible for everything they do to a delegate body of 250 genuine Russians and if they have sold out their country these Russians have been unable to perceive the fact.

Our natural grief and indignation at Russia's betaking herself out of the war should not blind us to the true nature of what has taken place. The word "betrayers" does not fit here, for those who tore up the treaties with the Allies were not the same persons as those who signed those treaties. In Russia elemental forces are at work which are as little amenable to moral obligations as an earthquake.

There is no power in Russia which in the absence of foreign aid has the least chance of overthrowing the Soviet Government. The Cossacks have ceased to re-

sist and the *bourgeoisie* are impotent to do anything for themselves. The estates, no doubt, have been divided among the peasant communes and nothing but foreign conquest can tear them from the *monjiks*. There will be a certain flow from city to country in order to share in the new agricultural opportunities. The estates yielded a fourth more per acre than the peasant land, so until the peasants have better implements and draft animals, the estates will yield less than hitherto.

With the masses so ignorant and inexperienced in organization, and the state corroded with the graft and inefficiency inherited from the old regime, one cannot imagine public capitalism succeeding in Russia. Such an experiment should be tried only by a more developed people. If low productivity and waste cause the things produced by the factories to be very scarce and dear, the disgusted peasants may in time lose faith in the Trotzky-Lenine program and throw their support to a party that believes in private capital and individual enterprise. If the capitalist entrepreneur should be let in again, it would be only for the sake of his social services. He would be subject to many restrictions in the public interest and would not be allowed to become master and exploiter, as he has been, in such marked degree as under the old regime.

The new land policy is reactionary rather than progressive. Communal land holding is a drag on the advancement of the rural population. The Russian peasant lacks the valuable economic traits developed under the private ownership of land, and he will never be a self-reliant member of society until he gets them. Said an American agricultural machinery agent who has spent thirteen years in Russia. "The peasant is a hard worker in the rush season, but not thrifty. He does not keep chores for a rainy day or a dull season in farming. Between whiles he is absolutely idle." Another side light comes from a Lutheran pastor bred in Courland. "The peasant is land hungry because he has no idea he can increase his produce by a more intensive cultivation. Unless he goes over to individual ownership and intensive farming, the estates of the *pomiestchiks* will last him but a little while and then he will be as badly off as ever."

The equalization of the use of land and the prohibition of the hiring of labor kills economic ambition in the country and makes for agricultural stagnation, rural inertia and excessive multiplication. Russia will never be able to free herself from mass poverty, unrest and explosion till she adopts, with ample safeguards of course, the system of individual property in the soil.

Professor Walter, of Brown University, will write the lessons for July; Professor Hill, of New York University, for August, and Professor Furness, of Vassar College for September.

Cooperation in Preparing

What of the problems that must be solved after this war is over? No one disputes they will be many and perplexing. The social intelligence and moral uprightness of the people must be depended upon to solve them.

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Lessons for 1918-19

NOTE—Owing to changes which we are bound to come in the world situation, topics have been arranged for six months only.

OCTOBER—THE ECONOMICS OF JESUS

6. The weakness of the present system
13. The strength of the new system
20. The progress made towards the new system
27. The work that remains to be done

NOVEMBER—RECONSTRUCTIVE FORCES AND THE NEW ERA

3. What these forces are
10. Their influence on the family
17. Their influence on the church
25. Their influence on the school

DECEMBER—A LEAGUE OF NATIONS

1. The history of political leagues
8. The reasons for their failure
15. The international relations of to-day
22. The need for a new league
29. Its purpose and organization

JANUARY—RACE BETTERMENT

5. How many races are there?
12. The history of the races
19. The Indians in the United States
26. What Christianity can do for the races

FEBRUARY — CHURCH ORGANIZA- TION AND WORK IN THE COMMUNITY

2. The community's need for the church
9. How to organize for work
16. Specific work of the church in the community
23. What some churches have done

MARCH—LABOR AND THE NEW SOCIAL ORDER

2. Rise and growth of the labor movement
9. The function of labor
16. Labor and other interests
23. The question of wages
30. Labor and politics

Studies in Social Progress

RELIGION AND CHEMISTRY

ARTHUR E. HILL, Ph.D., Professor of Chemistry, New York University, New York City.

August 4—The Domain of Chemistry

SCRIPTURE LESSON: In Gen. 4: 22, Tubal-cain is described as an instructor of those that work in brass and iron. He is the first one of his kind mentioned in the Bible, but he has had many successors. In proportion as men have handled metals and minerals more scientifically, they have progressed in material civilization. And this they have been able to do largely through an increase of knowledge in chemistry.

DEFINITION OF CHEMISTRY: The science of chemistry is a material science. Its aim is a better and fuller acquaintance with matter and with the forces that act upon it, to the end that man may intellectually enjoy the knowledge thus gained as a partial understanding of the great operations of nature, and that he may physically realize more and more uses to which it may be put. As the science progresses, man may hope to play more and more the part of master over the material universe in which he finds himself, and escape more and more fully from the bondage to matter in which he stood in the earlier stages of human development. The science has as wide human interest as sociology or politics or even religion, in that it holds out for us the same prize, when we shall have progressed far enough—the escape from slavery and the attainment of mastery, each in its own position in the universal scheme. While in a broad sense the chemist claims all matter as the providence in which he is free to work, yet ordinarily he shares his domain with his colleagues in physics and biology and geology, and limits himself in his research to only a few of the manifestations of matter. Noting about him the ceaseless changes which bodies undergo—the growth and decay of the plant, the weathering of the rocks, the burning of fuels, the corrosion of metals—and noting that each of these striking changes invari-

ably finds the body losing or gaining some constituent, he frames for himself the narrower definition of his science—that it is the study of the changes in composition (or in "make-up") which matter may undergo. With these changes in composition there are involved such myriad causes, and there result such striking new forms and properties, that the field even thus restricted is broad enough for united cultivation by a hundred generations of chemists.

THE EVOLUTION OF CHEMISTRY: It has taken chemistry an age of time to find itself—to learn what its task is, and to discover the underlying principle by which the task may be attacked with promise of success. As an art, chemistry is at least as old as written history; as a science, it is as young as our country, for its birth was in the discovery of oxygen by Scheele, a Swedish apothecary, in or about 1773, and the discovery of the rôle of this element in nature by the great Frenchman, Lavoisier, a few years later. Chemical arts, some of them highly developed, figure in the earliest literature; the complicated processes of extracting iron and copper and the precious metals from their ores are frequently referred to in the earlier books of the Bible, while the Egyptians (from whose language the word chemistry is probably derived) were making drugs for medicinal use and producing plain and colored glass from sand and lime and soda several thousand years before Europeans learned to make it and to produce the first transparent windows. But these and like developments, praiseworthy as they were, were built on no common ground and contained no principles which could be used to anticipate new chemical operations. Common principles, or laws, on which chemistry could be built and from which it could grow, came only recently, and the first of these was the law (for so it may be called) of combustion, which Lavoisier formulated. By acute experiments, as rigorous in their method as

the syllogism of the philosophers, he showed that combustion, on which man has always depended for heat and power and light, and even for personal energy through breathing, is a simple change of composition, in which oxygen of the air combines with the body to be burned, forming an oxide which is in composition the sum of these two things, and is accompanied by the setting free of the heat or light energy which is desired. So by one stroke of his genius, he cleared away all the mysticism which had surrounded the idea of fire, and explained it as a chemical operation, and not the action of a god or demon as the fire-worshipping tribes thought, or a gift brought from heaven by Prometheus as the Greeks maintained, or a mystic operation in which some indefinable and unweighable "phlogiston" escaped from the burning body to pass into nowhere as the immediate predecessors of Lavoisier had believed. It has been by following the method of Lavoisier—direct experiment and logical interpretation—that chemistry made itself a science in the years following him.

CHEMISTRY AS A SCIENCE AND AS A PROFESSION: It is well, in trying to ascertain the position of chemistry in modern life, to remember that there is a scientific as well as a professional side to the subject, and that the latter depends upon the former. We are prone to think of the chemist as the man who makes soap or analyzes milk—two eminently respectable tho not alluring operations of the professional chemist—and to think of him too rarely as a thinker and a student of nature, who uses test-tubes and gas-burners only as a mathematician uses his pencil or the astronomer his telescope, in learning more of the secrets of the universe. As a matter of fact, both kinds of work are being done, tho usually by different individuals. In our universities and research laboratories we find the chemist as scientist, performing his experiments on a small scale usually, and seeking to find laws by which the various chemicals may be made to combine and form new bodies with new composition and new attributes, or seated at his desk seeking to evolve new theories that will explain the chemical changes he has brought about. He finds his happiness in the joy of discovery, and is as pleased at a new compound or a new explanation as is the artist over his completed picture—and frequently with the same care-free attitude toward the economic

value of his work. By this type of chemist the science has grown until the record of its accomplishment fills whole libraries of books and reports. In the technical laboratories we find the professional chemist, trying to produce materials that shall serve the uses of mankind, and keenly interested, like the merchant or manufacturer, in the relation of cost price to selling price. He is a user of science, but not a producer. Each has his place in the scheme, but that they are different men in their work and in their ambitions should not be lost sight of.

THE PROBLEMS OF CHEMISTRY: The problems of chemistry fall into two classes, much as do the workers. The economic problems are the more easily stated and the more easily understood, since they touch the whole scheme of living directly, and are problems of meeting the needs of the day; the scientific problems are harder to state, since they are pointed toward the future rather than the present, and are much more vague and abstract. An example of each class may give us an understanding of the work being done. Perhaps the most fascinating economic problem of the day, one which has been partially but by no means fully solved, is that of the fixation of nitrogen. This element has the most varied and important uses in civilized life, provided only that it be combined with other elements to form certain classes of indispensable compounds. Such compounds, for example, are the fertilizers, essential to the growth and structure of our edible plants; such a compound is nitric acid, from which is made every ounce of high or low explosive being used in the present war. Now it happens that the stock or supply of nitrogen compounds in the world, from which fertilizers and nitric acid can be made, is confined to two comparatively small and rapidly diminishing sources—the ammonia from our dwindling coal supplies, and the saltpeter deposits found in Chili, likewise diminishing and wholly inadequate for the future. What then can man do for foods that will not grow without fertilizers, or explosives that can not be made without nitric acid? Chemists have turned for help to our atmosphere, knowing that of its huge bulk four-fifths is nitrogen, but are baffled by the fact that this nitrogen is uncombined and exceedingly reluctant to combine with the other elements necessary for fertilizer and acid. The prob-

lem of overcoming this reluctance to combine is the problem of fixation of nitrogen—which means changing it from its useless form as an element into useful compounds. The problem is half solved—Germany has depended upon her method of doing this trick for all her munitions in the world war, and our own government, together with private corporations, is putting up factories to accomplish this end, but all at a cost that seems too high for peace times. It needs no lively imagination to conceive the economic value of a solution of the problem which shall be not only successful, but cheap—it means, for example, a decrease in the cost of food, and probably the only decrease toward which economists may hopefully look.

As an example of a scientific problem, we may cite the problem of the nature of proteids. Proteid is that compound—or class of compounds—made up of the elements carbon, hydrogen, oxygen, and nitrogen, out of which living organisms are made, and which alone, of all nature's compounds, shows the phenomena of life, assimilation, growth, and reproduction. Certainly it is of primary importance that we should know the composition and structure and properties of this wonderful substance which God has chosen as the residence of life, and yet we know but little of it. We may recite the composition and attributes of a crystal of salt or of strychnine, but as yet we can say but little of the proteid molecule. Organic and physiological chemists have set themselves this stupendous task—to determine the properties of these substances, their reactions and their composition, as definitely, we hope, as those of water, but the way is long and the progress slow. The value of it to the future, however, is immense, for with the solution of that problem we shall not only have in our hands the key to medicine and the true guide to health—which means making this peculiar chemical do what it ought to—but we shall have a little closer vision into the fascinating problem of life itself.

August 11—The Law of Cause and Effect

SCRIPTURE LESSON: In Gal. 6:7,8 is stated the law of cause and effect in the spiritual world. There is also a law of cause and effect in the material world; science deals with that. The law which exists in the

spiritual world, ethics and religion must apply as strictly as science applies the other.

MEANING OF SCIENTIFIC LAW: The mind of the scientific chemist is keenly set toward the discovery and understanding of new laws. To him a law is the most worshipful thing which his science can produce, and that is because it is the all-embracing thing. A law is a generalization, or statement of wide and unerring applicability to a large number of cases, and is therefore of the utmost use in classifying results. Of course, a law must be a true statement, but the scientist's admiration is not aroused so much by its truthfulness as by its breadth. The law of gravitation is no more true than the statement that water is wet—but the law correlates a million operations reaching from planets down to atoms, whereas the wetness of water begins and ends with the statement of the fact. Among these laws none is broader and more fundamental than the law of cause and effect, and chemistry is none the less interested in it because it likewise applies with full rigidity in many fields not chemical.

THE LAW OF CAUSE AND EFFECT: The modern chemist is likely to be impatient at any statement of a law which is too subtle or too metaphysical; his life-long habit of taking matter by the throat, as it were, makes him distrustful of a statement upon which he can not likewise put his hands. And so, discarding all pretense at philosophical skill, he states the law simply by saying that for every act or thing there are preceding acts or things so related that whenever the latter occur, the former must inevitably follow. The precedent conditions he calls the causes, the subsequent conditions the result or effect. The mechanism connecting them is always to a great degree obscured; sometimes a little of it is revealed, sometimes it is wholly dark. And yet there is nothing in the universe upon which the chemist—or any other scientist—depends more implicitly than upon this law of cause and effect.

THE SEARCH FOR CAUSES: When chemistry has set out to accomplish a certain result, the method resolves itself into a search for causes to bring it about. Such causes, or conditions of reaction, as the chemist is more likely to label them, are only a few in number, and the chemist must seek his "cause" usually in a combination of but

two or three factors, which, however, he can vary greatly in intensity. Such conditions include temperature, which may be easily varied from a hundred degrees below zero to a thousand degrees above, and with some difficulty over twice that range; the chemical energy of selected reagents, where the choice is much wider; again, the concentration of substances, that is, the amounts in a given volume, which may, of course, be varied widely; and less often electricity, light-energy, or radio-energy may be called upon. The creed of the chemist must be, and is, that any desired material result will follow from the proper choice of these simple causative conditions, chosen in the proper intensity, and he, therefore, cheerfully attacks any chemical problems as being actually capable of solution, the only limitation being the amount of time which he can spare from his life in searching for the necessary antecedent causes.

Examples of this search are easily enumerated. An historical case is that of the synthesis, or artificial formation, of urea, a compound formed within the organism of all the higher forms of animal life, and at one time believed to be the result of life. If so, it was properly argued, the material could not be made in test-tubes, since life is surely not resident in glass. In 1828 Wöhler set himself to the determination of the cause of the formation of this substance, and found, to the amazement of the world, that a certain salt, called ammonium cyanate, when heated in test-tubes to a very moderate temperature, changed into this substance almost wholly. This experiment, when confirmed by others, not only disposed of the argument that life was a necessary antecedent to the formation of this compound, but was more far-reaching in its influence; it indicated that the use of the simple agencies enumerated above could give as results any or all of the marvelous substances which plants and animals produce. On this experiment, in which the true cause of a result was determined, has been built up the edifice of organic chemistry, which has produced its thousands of brightly-colored dyes to charm the eye and its host of synthetic medicines for the healing of the nations. The wonderful specifics which the chemistry of the last two decades has produced are all examples of this same search for causes; the argument has been that diseased organs can be

restored to health, that inasmuch as the organs themselves are chemical substances there must be reagents (or other chemicals) capable of existence which would react with them to produce a condition of health, and that if such reagents are not already in existence in nature, the chemist can make them. Those who have been true to this faith have produced the antipyrine, the synthetic adrenaline, Carrel's antiseptic in present use in war hospitals, and a thousand other boons to suffering humanity.

Such a search for causes may, of course, not always be beneficent, for human knowledge may be used for evil ends as well as good. We have such a degradation of chemical knowledge before us in the gas warfare which the Germans began in 1915, which has since been playing a more important rôle in the movements of armies day by day. Here the evil result desired is the disabling of men by asphyxiation, or unbearable inflammation of the eyes and respiratory passages, or instant death by virulent poisons, could that be accomplished; and the skill of German chemists has found and used, on a large scale, the causes to produce these horrible results, by sending over clouds of chlorine gas, or shells filled with phosgene or the terrible mustard gas. To-day, in warring nations, groups of research chemists of the highest skill are ceaselessly at work trying (with almost complete success, it may be stated) to find other antecedent causes which shall render these gases harmless, and their efforts have borne fruit in the various gas masks, which consume the gas almost as effectively as fire burns paper, and in a hundred less well known preventive measures.

MORAL INFLUENCE OF LAW: The teachings of the law of cause and effect can not fail to influence the mind of the chemist, and through him that of the community. Every act is antecedent to some other, and the latter is inevitably influenced by the former, whether to a great extent or a little. The chemist knows full well that in his laboratory experiments he must invoke each cause with care and deliberation, weighing well its probable effect, as he is able to do if his chemical training has been thorough. Reckless use of causes, tho they be nothing but a ray of light from the sun or a feeble spark from a battery, may bring about not merely failure or loss of time, but explosion, fire, and wreckage. The best chemist is the least

venturesome; it is only the untrained who carelessly let loose the huge potential energy of heat, or that of one reagent upon another, just to "take a chance" or to "see what will happen." The real scientist knows, if he knows anything in the world, that the effect must follow cause as inevitably as night follows day—that nature has permitted no exception to this stern and unyielding rule. He must needs be a poor scientist who does not carry the teaching over into moral and religious realms.

August 18—The Spirituality of Matter

SCRIPTURE LESSON: Read Gen. 1:2. Matter is not dead, but dynamic; it is full of possibilities. It is the basis of life, and ultimately all living things must draw their sustenance from inorganic matter.

MATTER AND SPIRIT: There are no two ideas more fundamental to human thought than those of matter and spirit. Just because they are the most fundamental, however, they are the most difficult of definition, for while we can define with ease such a non-fundamental thing as a clock, we find the philosophers still at variance in their definition of the fundamental thing which it measures, namely, time. To say that all chemists believe in the existence of matter is true only if we say that each believes in matter as he defines it; and the same is true with respect to spirit. It seems better in this lesson to beg the question as to what is meant by the spirituality of matter and to discuss it in this rather metaphorical sense: is there any broad, underlying property of matter which determines its action toward its environment in the way that men of good or bad spirit respond to their surroundings? Is there anything man-like in the way that matter behaves?

THE THEOREM OF LE CHATELIER: There is a principle, of fundamental character, which was stated within comparatively recent years by the French chemist, Le Chatelier. It is simple in its statement and easy to understand, and certainly, when its interpretation has been made, it will be seen to express a very human attitude of matter. It may be stated thus: when a system of bodies is subject to a disturbance, it changes so as to minimize the disturbance. How much this expresses of our every-day action! If the

breeze through the window is too strong, we rise to close the sash; if the noisy boy of the family beats the drum too lustily, we hasten to rebuke him; even the small boy himself, disturbed in his process of disturbing others, moves somewhere further off to minimize the force of our objections. Certainly if we can show that non-living matter acts toward disturbances as we do, we may come to have a more kindly fellow-feeling toward it.

WIDE SCOPE OF THE THEOREM: Professor Wilder D. Bancroft, a leading American chemist, in an exceedingly interesting paper on this theorem, shows that altho it was first stated by a chemist and finds its widest acceptance still among chemists, it is really broad enough to figure in many other fields—in physics, in biology, and even in business, where it is commonly known as the law of supply and demand. Certainly in every field where matter operates it follows this habit of evading and minimizing stress, and if the same thing occurs in the business world, a purely human creation, it looks as if all were actuated by the same spirit.

Examples of this human desire to avoid trouble, as it were, meet the chemist whenever he starts an experiment. Let it be granted that he desires to study the effect of raising the temperature upon the solubility of a substance like salt or sugar in water. Every householder or cook knows the result; more will dissolve at the higher temperature. The explanation is a beautiful example of the theorem of Le Chatelier, and begins with the fact, also well known, that the dissolving of salt or sugar in water of itself makes the solution cooler. The more substance dissolves therefore, the more it tends to lower the temperature. We can almost picture to ourselves the crystals going through the following train of reasoning: "this person desires to disturb my rest and tranquillity by raising my temperature; if I dissolve in the water, I shall become cooler, and defeat his mischievous end; I will therefore dissolve." And it does so!

And to indicate further that such behavior is universal, we have only to search for those less common substances, like slaked lime or sodium sulphate, which cool off when they settle out of solution; if we heat their saturated solutions, they reduce the temperature by becoming less, instead of more, soluble, and precipitate to the bottom of the

vessel. Nor are these cases of chemical change limited to solubility experiments. If we subject a solid, like monoclinic sulphur, or as a gas like nitrogen dioxide, to a high pressure, it will of itself change into a form having less volume, thus relieving itself in part of the pressure to which it has been subjected, forming rhombic sulphur in the one case and nitrogen tetroxide in the other. Surely as human an action as drawing off a shoe that pinches!

▲ Purely physical operations show this same spirit. What happens when the small boy squeezes the snow-ball tightly in his hands is as well known to him as to the professor of physics; if he can squeeze very tightly, he will squeeze water out of the snow. We may attribute the initiative to the snow almost as truly as to the boy. Since liquid water has less volume than solid water, or ice, the change to water will relieve the snow-ball of some of the disturbing pressure which the boy's hands exert, and in fulfilling Le Chatelier's theorem the snow crystals have used a very human kind of foresight. The biologist is less likely to admit that the theorem we are studying is valid in his field, and yet a good case can be made for it also. We may cite the pigmentation of tropical races as tending to reduce the disturbance which strong light would set in action upon the internal cells and fluids; protective coloring, as designed to reduce the disturbance due to detection by enemies, acquired immunity to drugs as relieving the individual from the disturbance which they cause to those not immune; and even the basic theory of the survival of the fittest as a natural means of relieving nature's stress and strain.

▲ POSITIVE AND NEGATIVE INTERPRETATION: It is possible to make a two-fold interpretation of the reaction of matter to its environment. It is possible to view it as a purely negative action—an inertia, so to speak, by which matter escapes and evades the stimuli to which it is subjected. If this be correct it is none the less like the spirit of man. No pedagogue who is acquainted with the theorem of Le Chatelier has failed to observe that the assignment of a particularly heavy lesson to a class will inevitably bring a large number of ingenious excuses next day from those whose inertia urges them to evade the task. Indeed it is an open question whether there are not in the social world influences which certain individuals, or all individuals at cer-

tain times, may wisely evade or ignore, and with no hint of ignominy attached. To fight is certainly not the whole duty of man, however right and necessary it may be at times; the ability to decide when to ignore and when to fight distinguishes the gentleman from the brawler.

On the other hand, it appears in many cases as if the action of matter were a genuine effort toward accomplishment—letting loose what energies it possesses, or at least those which it is permitted to use. Certainly the reactions by which nature has evolved the cactus for the desert and the pond-lily for the lake are examples in which the plants have not only relieved themselves of the disturbance of excessive drought or excessive moisture, but have actually conquered both.

In neither of these interpretations of the great theorem can we fail to perceive a likeness between matter and the spirit of man, and from neither can we fail to draw a hopeful teaching.

August 25—The Conservation of Energy

SCRIPTURE LESSON: According to Matt. 5:18 the word of God will never pass away, not even the smallest part of it, because it comes from God. Neither will the energy contained in matter ever perish, because it, too, is a part of God's creation.

DEFINITION OF ENERGY: To the race of men who must eat their bread in the sweat of their face, work and the means of performing it must be a pertinent study. The activities of man and the greater activities of the external universe are so many that it would seem as if a classification would be impossible, and yet the mind of man has accomplished this stupendous task, and can ascribe any change or activity which is about him to one of a half dozen classes, each of which is a matter of popular knowledge. These changes are either mechanical—that is, changes of position, or they are heat changes—that is, changes in temperature, or light changes, or sound changes, or electrical changes, or chemical changes.

To classify all the changes of nature into as few as six categories is surely an accomplishment, but it has been possible to go further. We are able to consider these six as subdivisions of one great class, energy changes, defining energy as work or anything

that can perform work. Our warrant for this single classification lies not in a mere choice of words, but in the striking fact that any one of these six forms of energy may be converted, with comparative ease, into any other; the mechanical energy of a rotating wheel may be used to produce heat by laying an object upon its rim, or to produce electricity by a simple arrangement of wires, or the chemical energy of a lump of coal may be made to change into light and heat by the simple expedient of igniting it. Where there is such easy interchange, it is proper to regard these forms as close relatives.

The concept of energy is by no means easy to grasp. We can not see the ability to do work which resides in an electrical wire or a moving hammer, even tho we are sure that it is there; we can not paint its picture so that our children may recognize it. This is because we are dealing with something that is not matter, but a mere resident of matter, flitting in invisible form, as it were, from one object to another, giving each some marvelous powers while it stays, and then unseen passing to the next object.

It is easy to realize that this unseen guest is really the important thing in matter—its soul, we may call it, without which matter is a dead thing. We prize coal, not for its weight or its volume, but for its chemical energy which it will transform into heat at our call; the bell, for the sound which it produces; the battery, for the electric spark it will give us. It may be quite accurately stated that the price of any material object is, with few exceptions, a measure of the available energy which we expect to extract from it.

And now for the rule which governs this energy—the law which it follows, and which it can not cheat or evade, for all its illusive character. The law is the law of the conservation of energy—one of nature's two great conservation laws, antedating by an aeon the conservation laws of our legislative bodies, the other law being that of the conservation of matter. Discovered in the forties of the last century, it takes this form; the energy in any closed system can neither increase or decrease in amount, whatever changes in kind it may undergo. This means, for instance, that if a certain amount of heat is changed to electricity, and the electricity to motion, and the motion to

heat again, the amount of heat finally derived at the end of the cycle is exactly that with which the cycle began. A thousand experiments have proved the correctness of this statement, not by taking any amount of thought thereto has man been able to add one smallest unit to the energy about him, or reduce it by a like amount. We may act as engineers, determining the speed and the direction of the locomotive, but how far we can go depends upon the amount of coal in the tender.

Laboratory experiments exemplifying this broad rule could be adduced without number. Rather let us take one from nature's big laboratory, and study for a moment the growth of the plant. Does this operation, chemical in its nature, depending on chemicals for its food and yielding us chemical products in its wonderful way, influenced as it is by the spark of life without which it does not occur—does this piece of living chemistry follow the law of conservation of energy? It assuredly does, and the chemist who studies it sees the glory of God shining through this beautiful mechanism as brightly as it shines from the stars to the eye of the devout astronomer. The botanist teaches us that the feeding place of the plant is its leaf, and that the tree puts forth a million of these mouths when the growing time is on; the food which they take up is the carbon dioxide of the air, which combines with water to form the cellulose which is the plant structure. This purely chemical operation, which the chemist can express by an equation as accurate as any in algebra, is induced by the green matter (chlorophyl) of the leaf. Like all chemical changes, this one (the formation of cellulose) is accompanied by a change of energy, and in this case energy is actually taken up from somewhere, for a pound of cellulose contains vastly more energy than the materials from which it was made up. The source of energy in this instance proves to be the light of the sun, traveling across empty space to fulfill its destiny in the plant-leaf; only when the light energy of the sun arrives does the plant grow, remaining quiescent during the night. The amount of this energy required to form a given weight of plant fibre is exactly known to the chemist. This amount of energy may be recovered, without gain or loss, by reversing the process and changing the wood back again into carbon dioxide and

water, as we do when we build a fire; or nature may kindly act as our banker, storing up the burned wood in the form of coal to be burned ages hence. And so we may adopt the figure of speech that coal and wood are bottled sunshine, and with a very tight stopper, too, which permits no gain or loss of the energy of a single ray until we call for it. God's methods of dealing with us through nature are clean-cut; there is no cheating, no short weight, no careless over-weight, either.

Our lessons have shown us that the operations of chemistry, as exemplified by the three laws discussed, follow no hit-or-miss scheme, but are as well ordered as any other of God's creations. Chemistry, like the other sciences, would have us know that we are children of no careless God, but one who has ordained great principles in the moral

and religious and material world, according to which all things must move, to combat which is folly and destruction. The more fully the chemist learns these laws, and the more fully he comes to appreciate the tremendous scope of the material universe in which God has placed him, the more truly he can say with the Apostle Paul, we are citizens of "no mean city."

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Studies in Social Progress

RELIGION AND ASTRONOMY

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Sept. 1—The Earliest Period of Astronomy

SCRIPTURE LESSON: Read Gen. 1:14-19; Ps. 19:1-6; 74:16, 17.

INTRODUCTION: The purpose of this article is to set forth the relations between the science of astronomy and the common experiences of human society. Some of these connections are obvious. For example, the fact that our determination of time is dependent upon the heavenly bodies is known to every intelligent person who sets his watch by the jeweller's clock, for it bears on it the legend "U. S. Observatory Time." At sea the sailor and the ocean traveller watch with interest the officers on the bridge on a bright day "taking the sun" to determine the noon time and the latitude of the ship. Even the explorer on land must use the stars to locate his station. This the public learned from the experience of Peary in his search for the North Pole a few years ago when his controversy with Cook filled the newspapers.

Besides these apparent points of contact, there are others based upon more subtle relations which are not so generally known but can easily be understood. One of them is historical in character and has to do with the evolution of human thought, for the attitude of the learned world toward certain astronomical theories serves as a barometer to indicate, from time to time, its stage of intellectual development as well as its open-mindedness and freedom from prejudice.

Astronomical investigations frequently require such extensive accumulations of material that it is impossible for the astronomers of one country or sometimes of one generation to provide it all. Hence it has come to be the most cooperative and international of the sciences. The history of the new star discovered last June illustrates this fact, for in order to secure a continuous study of its changes it had to be watched by a chain of observatories all around the globe.

When it was lost to view for us in the early dawn, in Japan it could still be observed, for there the night had not ended.

Again, astronomy is quite dependent upon advances in other sciences. Discoveries made recently in physics and chemistry have provided methods and principles which enable us to extend tremendously our knowledge of the stars. Even improvements in mechanical appliances for making and moving large pieces of machinery have been of great assistance, for a large telescope is a massive and complicated machine, a magnificent result of modern engineering science.

Thus we can no longer think of the astronomer as sitting wrapt in lonely contemplation of the stars, dreaming of the infinities. To a certain extent he must withdraw from society because his work is done at night, but he must be a keen observer, a good mechanic, well acquainted with other sciences, something of a diplomatist, in fact, a practical man of affairs.

BABYLONIA: The oldest civilizations of which we have precise record are those of Babylonia and Egypt. Both of these countries possess a knowledge of the fundamental facts of astronomy such as can be gathered from a careful study of the sky without the aid of instruments of precision. Of these two countries, Egypt was formerly the better known, since it was so easily accessible to the traveller and its temples and palaces were built of enduring stone. On the other hand, the explorations of the last century in Mesopotamia have produced a wealth of material with which to reconstruct the history of Babylonia and its wonderful and brilliant culture. It has been placed prominently in the public eye during the present war by the British expedition against Turkey and thus new vitality has been given to our interest in it.

The opportunity of a primitive people to learn the facts of astronomy must depend largely upon the climatic conditions under which they live, since these affect the clear-



ness of the heavens, and the mode of daily life. A brief description of Babylonia will illustrate this statement. Mesopotamia is the territory watered by the Tigris and Euphrates rivers. Its latitude is that of Southern California. It lies far inland, between the Arabian desert on the west and the Persian mountains on the east. It is dry in the summer but has a rainy season of several months in the winter, which ends in March or April when the rivers overflow, making of the lowlands of the south one vast marsh, rendered habitable only by extensive systems of drainage canals. No building stone was at hand as in Egypt, but there was excellent and abundant material for making bricks. These were used to build the foundations of their structures, which often covered several acres of ground, and upon them stood the palaces and temples which could easily be reared to a lofty height. Sloping roadways led to their summits from which the view of the horizon and heavens was unobstructed. In the summer the intense heat kept the people within doors during the day, or in the shelter of the narrow streets, but the cool of the evening brought them out into the open. Then the priests mounted to the tops of their towers and watched the stars which shone with a steady brilliance night after night against the dark background of the sky. What wonder that this sight overwhelmed them with its beauty and sublimity and spread its influence into their lives!

But, while the Babylonians were a religious and poetical people, they were also practical and observing, and their frequent watchings of the heavenly bodies taught them many useful facts about their motions. Without being able to trace the steps by which this knowledge was obtained, we know that they were familiar with the annual march of the sun along the ecliptic, had divided the stars along its path into the constellations of the zodiac, and had connected the presence of certain constellations with the seasons of the year. Thus they knew that when certain stars appeared in the east the spring floods were at hand. Not only was this fact important for their agricultural pursuits, but it was also necessary for the celebration of their religious festivals which were largely seasonal in character. For example, in the Babylonian story of the creation, the primordial chaos

is represented by Tiamat, a monster who typifies the desolation of the land after the four months of the rainy season. Marduk, the sun god, is sent to conquer her. He is thus the god of the vernal equinox, and was heralded by the appearance of the constellation Taurus, the Bull. Opposite to him in the heavens were the constellations indicating the winter and the watery season, Scorpio, Capricornus, and Aquarius.

Since so much of their evenings were spent in the open, the moon god, as we might expect, was one of their chief deities. The crescent suggested a boat and an old invocation reads:

"In the resplendent bark of heaven, O self-appointed ruler,
Father Nannar, thou art ruler, thou art leader,
In the bark riding through the heavens,
thou art ruler."

Their calendar was based on the lunar month of thirty days, and thus the year contained three hundred and sixty days. The Babylonians knew that this did not coincide with the solar year, and hence an extra month was added to the calendar once in six years. They made use of a weekly period of seven days and gave to the days the names of the planetary bodies, Sun, Moon, Jupiter, Venus, Saturn, Mercury, and Mars. Seven thus became their sacred number.

Careful observations of eclipses were made by them from which they discovered the period of their repetition which has always been known as the Saros of the Chaldeans. Eclipses seem to have caused no terror to the people and the following sentence from one of their clay tablets shows that such events were predicted. "On the fourteenth day we held a watch for the moon. An eclipse of the moon took place."

This seems to have been the extent of their scientific astronomical knowledge and further observations were connected with the subject of astrology. For the casting of horoscopes accurate observations of the stars, moon, and planets were necessary, and the heads of the service were men of high rank and position. At a period as late as 650 B.C. the king of Assyria considered the business of prognostication of such importance that swift messengers from all parts of the kingdom brought in reports of the current events. These were then studied in

connection with the phenomena of the heavens and served as a basis for predicting the future, much as we foretell the weather in modern times.

EGYPT: The history of Egyptian astronomy is very similar to that of Babylonia. With the Egyptians the most important agricultural event of the year was the rising of the Nile which occurred at the time of the summer solstice when the crest of the flood arrived in Memphis. The astronomical event which heralded this event was the heliacal rising of Sirius, that is to say, when Sirius first became visible in the late dawn, just before sunrise. One can imagine how anxiously the astronomer priest waited for this event to occur. How he watched the stars as the sun moved slowly eastward, and when Sirius first appeared, gleaming faintly in the dawn, how eagerly the announcement was made that the flood time was at hand!

Like the Babylonians, the Egyptians adopted for use the year of twelve lunations and three hundred and sixty days in length. This required the intercalation of a short month of five days annually or a month of the usual length at intervals of five or six years.

In both Babylonia and Egypt the chief method of telling the hour of the day was by the sun-dial, a device naturally limited in its usefulness. Water-clocks and hour-glasses were known but not in common use. Sometimes in a city the hours were called by the watchman from his tower, but in the open the traveller, the shepherd, or the farmer was forced to estimate time by simple observations of the height of the sun, the length of a shadow, by the amount of work performed, or even by the "feeling" of the atmosphere. The soldier could measure the time by the number of miles he had marched since sunrise and a caravan had an average distance to be travelled every day, and then a "sabbath day's journey."

Thus we see that the main object of early observations was the determination of the time of year, serving in this way both an agricultural and a religious purpose. For this the observations of the sun and moon were sufficient. While it is true that the planets did not escape observation, they were used principally for astrological predictions and there was no attempt to interpret their motions.

Sept. 8—Joshua and the Sun and Moon

SCRIPTURE LESSON: Read Joshua, Chapters 9 and 10.¹

[Before passing judgment on this story the teacher should ask of the pupils the thoughtful reading of these two chapters and to try and visualize conditions at a period so remote in time, and interests so different from our own.—Ed.]

THE OLD TESTAMENT STORY: It is difficult for us of the present time who live by the clock and try to keep "up to the minute" to picture to ourselves the mental experiences of an oriental of two thousand years ago in estimating the passage of time during the day. The most striking instance of this is in the Old Testament story of Joshua and his "long day." A comprehensive explanation of this stirring event is given by the English astronomer Maunder in his book called *The Astronomy of the Bible*, from which the following interpretation is taken.

THE EVENT: Joshua was carrying on a war for the conquest of Canaan and the extermination of its people, in order that the Israelites might obtain possession of the land. The city of Gibeon, which had submitted to him and become his ally, was threatened by the armies of five kings who were leagued together in defense of their country. The men of Gibeon sent an urgent message to Joshua to come to their help. Joshua, with his army, went up from Gilgal during the night and came upon the foe suddenly, between them and their own cities, thus cutting off their retreat. After a sanguinary encounter at Gibeon they fled before him. A terrific hail storm came upon them and destroyed many. "They were more who died with the hailstones than they whom the children of Israel slew with the sword." Joshua pursued them as far as Makkedah, a city twenty-seven miles from Gibeon down on the maritime plain, where the five kings and the remnant of their army were slaughtered. The remarkable feat performed by Joshua was the extraordinary length of his march. Starting from Gilgal, which was situated on the plain of Jericho, close to the river Jordan, he marched with picked men covering a distance of sixteen miles with an ascent of three thousand four

¹ See communication in *THE HOMILETIC REVIEW* for July, p. 82.

hundred feet to the crest of the mountains on which Gibeon was situated, arriving there before noonday. There he fought a battle with a detachment of the enemy left in siege of the city, while the main army under the five kings fled in haste. Unless Joshua could overtake them and destroy them, his strategy was in vain. It was then that he called upon Jehovah, his Lord of battles, and with simple faith said, in the sight of Israel: "'Sun, stand thou still upon Gibeon; and thou, moon, in the Valley of Aijalon.' And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day, and there was no day like that before it or after it, that the Lord hearkened unto the voice of a man."

THE EXPLANATION: The expression, "standing over Gibeon" would indicate that the sun was near the mid-heavens, and the moon, hanging low over the Vale of Aijalon, must have been near the last quarter. Joshua's men, having been seventeen hours on the march, were faint with weariness, and he bade the sun "be silent," or to temper its fiery heat, so that his men might be refreshed. At this moment the dark thunder clouds gathered which brought with them the hail storm so destructive to the main body of the enemy still some distance in advance of them. Revived by the sudden coolness, the Israelites eagerly pressed forward after the foe but did not overtake the five kings until they reached Makkedah on the maritime plain, twenty-seven miles down the mountain from Gibeon. In all, between one sunset and the next, Joshua had marched between fifty and sixty miles, besides fighting a battle and taking a town. No wonder, when the people of Israel looked back upon this extraordinary feat, that they recalled the words of their leader, and that the day seemed miraculously prolonged at his bidding.

Sept. 15—The Period When Men Guessed at Things

SCRIPTURE LESSON: Read Isa. 47:12-15; Dan. 2:2; 4:7; 5:7-8.

THE GREEKS: It was not until the time of the Greeks, with their lively curiosity and

desire to penetrate into the secrets of nature, that we have anything like a science of astronomy. The Greeks were eminently scientific in the character of their thought, wishing always to discover the reality that lay behind phenomena, making long series of observations of the facts of nature and then studying them with a view of explaining them in accordance with some law. They had the power of abstraction and by the development of geometry made it possible to represent the motions of the planets in space and then project them on the celestial sphere, thus passing at will from the actual movement in space to the observed positions in the sky, and *vice versa*. In the Alexandrian period a number of treatises were published dealing with spherics or the doctrine of the sphere, in which we find most of the circles of reference we now use in describing the diurnal paths of the stars.

The Greeks explained the phases of the moon, and argued from the shape of the terminator that it was not a flat, circular disc, but a spherical solid body. They understood eclipses, and noticing that the shadow of the earth upon the moon was always round, came to the conclusion that the earth was spherical also. That it was a curved surface was already known from observations such as the changing position of the stars with reference to the horizon visible to travellers going far north or south of Greece, but part of their readiness to adopt the spherical form was due to the preference of the Greeks for the circle and sphere as perfect or symmetrical figures.

The Greeks discuss the possibility of explaining the apparent motions of the heavenly bodies by the contrary and real motion of the earth. Aristarchus, of Samos (flourished about 250 B.C.), is said to have taught that the earth revolves about the sun and also rotates on its axis. His ideas did not meet with general favor, and the opposite ones received the final weight of authority. Unfortunately for later scholars, both Aristotle and Ptolemy disagreed with Aristarchus. Ptolemy concludes that it is easier to explain the facts of diurnal motion by attributing the real motion to the stars which seem to be of the nature of fire, rather than to believe that the solid earth turns on its axis, especially as it would be difficult to imagine a body as large as the earth to have such a rapid motion of which

we are entirely unconscious. The heavens themselves, he taught, form a sphere and revolve about the earth which is in the center, and is merely a point in comparison with the distance of the fixed stars. He does not consider the possibility of the revolution of the earth about the sun. This problem had been thoroughly discussed by Aristotle (384-322 B.C.), who argued that if the earth moved about the sun, there would be a corresponding apparent motion of the stars. This is perfectly true and has been one of the most serious objections to the theory of the revolution of the earth about the sun, for a displacement of the first stars, known as their "parallax," must occur if the earth moves. In reality, the stars are so far distant that their parallactic displacements are very minute, and can be detected only with the most refined instruments. The same objection was made by the great Danish astronomer, Tycho Brahe, about 1600; but other theoretical considerations compelled a belief in it not long after his time. It was not until well into the nineteenth century that successful observations of this phenomenon were obtained. In 1838 Bessel announced from the observatory of Königsberg that he had found the parallax of 61 Cygni to be about one-third of a second, and at the same time Henderson, at the Cape of Good Hope, found the bright star Alpha Centauri to have a parallax of nearly one second.

Another important question which occupied the attention of the Greek astronomers was the distance of the sun from the earth. Aristarchus developed a method of finding the relative distances of the sun and moon, and found the sun to be from eighteen to twenty times as far away as the moon. This depended upon observing the angular distance between the sun and moon when the moon is exactly half full. The result was grossly in error, for the sun is about four hundred times as distant as the moon; but the method is theoretically correct. Aristarchus also found from observations made during eclipses that the diameter of the moon is about one-third that of the earth, a result quite near the truth.

The planets and their motions early engrossed the attention of the Greek astronomers; observations showed that they moved with considerable irregularity and sometimes east and sometimes west, while the

moon had even more and larger inequalities. The attempts at explanation led to the formation of a system that became intolerably complicated—one that could not be made to satisfy the observations. That is always the final test of any hypothesis, and when observations no longer agree with predictions, the theory must somehow be at fault.

Sept. 22—Law and Order

SCRIPTURE LESSON: Read Ps. 147:4.

BEGINNINGS OF SCIENTIFIC OBSERVATION: The attention of the Greek astronomers was not confined entirely to the moving bodies, but they attached much importance to the stars, especially as a means of locating other bodies. We have seen that the ancient Babylonian and Egyptian astronomers used the zodiacal constellations as a means of predicting the return of the seasons. As the Greeks became more interested in explaining the motions of the planets, it was necessary to secure better observations of them, and this in turn necessitated a more accurate knowledge of the stars which served as reference points for the wandering bodies. The first systematic description of the constellations was due to Eudoxus (400 B. C.), who also erected the first Greek observatory of which there is any record. The most assiduous and by far the greatest of all the ancient astronomers was Hipparchus (flourished 146-126 B.C.), who established an observatory in the island of Rhodes. Here he made an extensive series of observations of the stars and planets which were the finest in antiquity. In his work we find the beginnings of the methods employed at the present time in all astronomical work, and a summary of them will show how far the true scientific spirit had developed among the Greeks. Not only did he carry on his observations continuously, but he accumulated and stored them away, not only for his own study but also for following astronomers. He, himself, had profited by the work of his predecessors and had made a critical and systematic comparison of old observations with later ones in order to detect astronomical changes too small to be detected in a single lifetime. He realized that the obligation rested upon him to perform a similar service for posterity. A science is the unification of all the knowledge on a given subject, and each observer

merely contributes his own share to the sum total. Next in importance he developed a branch of mathematics which greatly facilitated the processes of computation, and finally he sought to explain the motions of the sun and moon by a geometrical scheme. He was thus able to use prediction as a test of his hypotheses, by discovering whether the results of his theories agreed with later observations. His chief contributions were first the construction of a catalog of stars, located by their positions on the celestial sphere, and next, the discovery of precession, or the slow changing of the equinoctial point. The catalog was suggested by the appearance of a new star in Scorpio, about 134 B.C.

Following Hipparchus, little original work of value was done. We come then to the last important name in Greek astronomy, that of Claudius Ptolemaeus, commonly known as Ptolemy, whose fame rests upon his great work the *Almagest* which appeared about 150 A.D. This is a comprehensive treatise developed with brilliant mathematical reasoning, which is frankly based upon the work of earlier astronomers, especially that of Hipparchus. This book has been of the very greatest importance not only because it has preserved the best product of Greek genius as displayed in their astronomical reasoning, but also because it was regarded with the deepest reverence for more than a thousand years, during which period the authority of Ptolemy on any debated point was taken as final. Unfortunately, such rigid adherence prevented free development in astronomical theory.

About a hundred years later came the destruction of the library at Alexandria by the Christians and the decay of the Alexandrian school of Greek learning. There follows a long blank in the western world so far as the science of astronomy is concerned lasting until the Renaissance. In the East, the authority of Ptolemy was accepted by the Arabs as devoutly as by the Europeans. Some advances in mathematics were made which greatly improved methods of computation, among them being the introduction from India of our present system of numerals. As observers, the Arabs were careful and accurate and had a remarkable aptitude for assimilating foreign ideas and carrying them a little further, without being themselves very original.

In Europe, during the period following the breaking up of the Roman Empire, the best minds not engaged in practical affairs were devoted to the study of theology. Upon them rested the heavy hand of authority, making impossible any development of the sciences, for science requires above all things freedom of thought and free intercourse with other scholars. There were; indeed, glimmerings in the darkness. For example, in the thirteenth century, Roger Bacon inveighed warmly against excessive adherence to authority, especially that of Aristotle, emphasizing the importance of experiment and mathematical reasoning in scientific inquiry. The revival of Greek learning following upon the fall of Constantinople and the invention of printing promoted the dissemination of knowledge. New tables of the planets were based upon contemporary observations, which were more accurate than those of the ancient Greeks owing to the improvement in astronomical instruments. Better ephemerides were published for navigators, among whom was Columbus. Practical problems, such as the determination of longitude and latitude at sea received much attention. The size of the earth was determined with greater accuracy. Improvements in the old mathematical theory were made, so that while no brilliant discoveries are recorded, a steady accumulation of knowledge was going on which served its purpose when the great awakening came which we call the Renaissance, bringing in its train the spirit of scientific inquiry, of experiment, observation, hypothesis and testing of hypothesis.

The next great name in the science of astronomy is that of Copernicus (1473-1543), a Polish canon of the Church, who spent many years of his early life in Italy where he had an opportunity of studying the Greek manuscripts recently brought from Constantinople. Here he came in contact with the ideas of the older Greeks regarding the possible motions of the earth, became intensely interested in them, and devoted his leisure time to study of the subject. While not in any sense an observer, he was a good mathematician and a careful reasoner, a thoughtful student, but withal, a man of affairs, as astronomers have often been. His theory presented a heliocentric system of the universe, which was in contradiction

to the teaching of Aristotle. He held that it is the motions of the earth carrying the observer with it which causes the apparent motion of other heavenly bodies. He developed a mathematical theory of their real motions as did Ptolemy and the Greeks before him, but was not able to depart from the idea of the circle as the only perfect figure, and thus still kept to the clumsy combination of eccentric circle and epicycle. He noted the argument of Aristotle that the stars would have a parallactic displacement if the earth moved, but the absence of such motion he considered to be due to the immense distance of the stars.

The next astronomical giant was the Danish Tycho Brahe (1546-1604), a man of remarkable vigor, both of mind and body. Being of noble birth and coming in contact with court circles he was able to secure the patronage of the king of Denmark and later that of the Emperor Rudolph II. This enabled him to procure instruments of large size and great precision and thereby to make much more accurate observations. He rejected the Copernican theory of the solar system because of the parallax of the fixed stars, but aside from this one fact, his work was of great power, and his zeal and reputation attracted to him many young students who co-operated with him heartily. He realized the importance of securing observations which would give a continuous record of the motions of the heavenly bodies, and with his corps of assistants took daily observations of the sun for many years. Among his observations of the planets was a long series on Mars which he left to his pupil Kepler, and this served the latter in discovering the true orbits of the planetary bodies. He, himself, could not give the time necessary for working out a correct theory, tho he knew there were large errors in the Copernican system. Taking his achievements all in all, he was one of the most remarkable of astronomical observers. As a leader of men he stands with Argelander. His death occurred just before the invention of the telescope, which has made possible the increased refinement of modern astronomical work.

This instrument was first turned toward the heavens by Galileo in 1609. With it he discovered the mountains on the moon, the satellites of Jupiter, the phases of Venus, the rings of Saturn and the spots on the

sun. Thus a great new world was opened to the astronomical worker. The opposition which Galileo met with in his scientific work indicated how strong was the hold of authority on the minds of men, and his bold championship of the teachings of Copernicus was the direct cause of his persecution.

Verily, the mind of man is as marvellous as the stars themselves.

About the same time appeared the laws of Kepler which proved that the planets moved in ellipses about the sun, thus doing away with the idea of circular motion which had so perplexed and hampered astronomers for more than 2,000 years.

After Kepler came Sir Isaac Newton and his discovery of the law of gravity, and by that time, the scientific method had become so firmly established that there is now no possibility of its being lost again. Superstition may still hold sway over untaught minds, but the trained mind in every country on the earth looks for the laws behind phenomena. It is always seeking facts, correlating them, and drawing conclusions.

There is space to mention only very briefly some of the forward steps in astronomy since the time of Newton. Firstly, with invention of the differential calculus and the development of methods of mathematical analysis, the study of celestial mechanics has progressed until the theory of the motions of the bodies in the solar system is nearly completed, and only a few outstanding deviations remain unexplained. Mercury and the moon are the most recalcitrant members of the group.

At the same time there has come a great improvement in the manufacture of telescopes, in the size of their object glasses and the accuracy of the divisions on their circles. We have also learned how to study an instrument, to find out its sources of error and how to eliminate many of them. This same idea has been transferred to other sciences, particularly physics, and we have established recently in Washington the Bureau of Standards where instruments for precise measurement, such as scales and screws, are investigated in order to find out their errors. It has been discovered also that in carrying out identical series of observations, there will be differences in the results of individual observers. This has been named "personal equation" and must be studied and eliminated. In recent times

the personal equation has been found to affect many more kinds of observation than those made by astronomers, and its study forms one large division of psychology.

The discovery of the principles of spectrum analysis and the application of the spectroscope to astronomical problems together with the development of photography have extended tremendously our opportunities of studying the stars. The erection of the great modern observatories is well known. One of their chief objects is the study of the sidereal system, and with their aid our knowledge of the stars, the nebulae, and the Milky Way has grown enormously. The problem of the parallax of the stars presents difficulty because the parallax is so small, but good results are obtained.

Sept. 29—Man's Place in the Universe

SCRIPTURE LESSON: Read Ps. 8:1-8.

"UNIVERSE" OR "UNIVERSES": The structure of the sidereal universe is the general object of our study, and one of the most important questions in connection with it is whether the universe of the stars is infinite or not. This depends a little upon whether the spiral nebulae belong to our system or form separate ones. In this sense the word universe does not include all of the matter in existence, but refers merely to a group of stars and nebulae which belong together. Our own universe, which includes the Milky Way, is probably flattened like a grindstone and may be an enormous spiral nebula, like that of Andromeda. If this is true, then other spiral nebulae may also be distinct systems.

This brings us to the consideration of our own place and that of the sun in such a world. The earth, we know, is one of the smaller planets, and the sun is not one of the brighter stars; in fact, it has been reckoned to be about the size and brightness of the average fifth magnitude star. Just where the sun is situated in our spiral nebula we can not very well tell. As we look along the radius of the nebula we do not see any very great difference in the density of the Milky Way, tho it certainly has some patches which are brighter than others. Perpendicular to the radius also, in the direction of the poles of the Milky Way, there is no great difference in the density

of the stars. So far as appearances go, we might be near the center. However, when we study other nebulae we are not so sure of this evidence. Many of them have very bright central masses, from which radiate the arms of the spiral. If this were the case with our spiral and we were near the center there would be many more bright stars near us. As it is, the sun forms one of a rather small group of not very bright stars, quite sparsely scattered. All we can say at present is that there is no decided evidence either *pro* or *con* as to the relative position of the sun in its universe. Astronomically speaking, man's place in the universe is a very minor one.

The astronomer believes in the real existence of the matter which he sees about him everywhere. He believes that law and order prevail in the universe. There are many laws which he has not yet discovered, perhaps the phenomena are too complex for him ever to explain them; but in other directions he will certainly acquire much more knowledge. Furthermore, this astronomical world in itself shows no evidence of purpose, no indication of any consideration for man in its evolution. There is the majesty of order about it, but an order which is inherent in some way in matter itself, and is not imposed upon it arbitrarily from without.

On the other hand, all of our information about this wonderful world comes to us as the joint product of our senses and our reasoning powers. Without reason we should know no more about the laws of the universe than the dumb brute. Whence this power comes we, as pure astronomers, do not know, nor how it has developed. It is not the province of the astronomer to investigate this problem in its earliest stages, for that is the duty of the sciences which deal directly with man. But we are competent to judge of its historical development, for beginning with the earliest period of which we have written records, we find man watching the heavenly bodies and finding that they behave according to law. Perhaps his very first idea of a law of nature came from his knowledge of the return of the seasons. From this simple beginning we have traced the development of astronomical reasoning throughout the centuries, and it is no exaggeration to claim that the history of astronomy is the history of civilization.

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